

IESAIAS

IEREMIAS



HESEKIEL



DANIEL



OCTOGINTA
EMBLEMATA MORALIA
NOVA,

E SACRIS LITERIS PETITA,
formandis ad veram pietatem
accommodata, & elegantibus
picturis ari incisus representa-


Ingenio

DN. DANIELIS CRAMERI
SS. Theologiae Doctoris
collecta

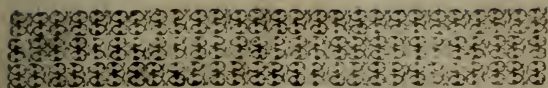
*Ab ipso Auctore Epigrammatibus
Latinis Germanicisque expressa, de-
inde vero à M. C. R. versibus Gal-
licis & Ita'icis illustrata, & ad in-
suar Philotheca Christiana
adornata.*

FRANCOFVRTI
Sumptib. LVCAE JENNISII.

ANNO M. DC. XXX.








SPECTABILI, PRVDENTISSIMO,
AC CLARISSIMO

DN. JOANNI
Schwind:

INCLYTÆ FRANCO-
FVRTENSIVM REIPVBLICÆ
SENATORI,

Domino & Patrono meo
observando.

PECTABILIS, Prudentis-
sime, ac Clarissime Patrone
observande. Alexandrum Phi-
lippi, qui jure Magnus appella-
tur, victo ad Arbela atque debellato
Dario, immensi precij & rariartificij ar-
cam in præda regia adeptam, vnus Ho-
meri custodiæ deputasse eam accepimus,
cum plerique procerum Macedonum ali-
ter sentirent. Magnum Magni Regis judi-
cium

D E D I C A T I O.

cium, qui tam præclaro hospiti, & qui inexhaustus sapientiæ Oceanus habebatur, tam nobile hospitium designator omnium optimus adjudicaverit. Ego, vti octoginta illa Emblemata Christiana in multis cum Homericò Carmine non contulerim, ita veræ pietatis ac sanctimonix nómine, sine qua sapere desipere est, cuius profano carmini ac fictioni gentilium prætulerim. Depositurus igitur ea, velut Anathemation aliquod, in condigno ac sacro loco, Humanitatis tuæ Aram, scrinium virtutibus exornatissimum, mihi elegi, cuius ea custodiæ crederem atque patrocinio. Causæ vt multæ sunt, ita hæc potissima, quod pietatis & sacrarum rerum cura, in quibus illa occupantur, omnium testimonio mirifice afficeris.

Deinde quod in huiusmodi materiæ genere, in quibus exercendo ingenio & perspicaciæ mentis exerendæ locus est (sunt autem huiusmodi omnia hierographica) acumen tuum non semel, simulque quantopere ijs delecteris, ostēdisti. Accedit,

DEDICATIO.

dit, quod Amplissimus Senatus, cuius tu membrum & ornamentum non ignobile existis, tibi præter illa, quæ vniverſo ordini vestro communia sunt, singulares quosdam honores commisit, quibus ita fungeris, vt tota Respublica administratione tam rite hætenus peracta plenarie acquiescat. Cui igitur viro tanta ac talia credita sunt, cur non mea quoque rectissimè credam? Iam de quatuor linguis, quibus Emblemata nostra loquuntur, quid dicam? quarum tu partim longinquis peregrinationibus vsum cum ipsa rerum magistra experientia ita combibisti, vt ijs non tantum tersè ac politè vtaris, sed & magnam delectationis litteratæ partem in illis colloces. His cum velut locuples choragium accedat incredibilis illa tua humanitas & affabilitas, qua in illo fortunarum splendore te ad eos demittis, qui alloquio beneficijsque tuis fruiſci cupiunt, magnam concepisti spem, fore, ut vultu non aduerso hoc qualecunque munusculum accipias, tibi-que (vir Amplissime) persuadeas, bene-

? 3

volen-

DEDICATIO.

volentiam tuam propensionemque animi
erga me verum vnicumque esse scopum,
ad quem collineo, qua, vt magis magisque
dignus iudicer, equidem quicquid est in
me virium ac ingenij, cum studio impen-
dam. Vale. Francofurti 1. die Martij
Anno MDCCXXX.

Amplitudini Dignitatig, tue

Addictissimus

L. JENNIS.

Dem

Dem Ehrnvesten / Hoch-
achtbarn vnnnd Wohlweisen Herrn
I O H A N N I Schwind : Desß Raths/
dieser desß H. Reichs Statt Franckfurt am Mayn:
Meinem insonders großgünstigen
Herrn vnd Hochgeehrten
Gönnern.

SHRNvester Hochachtbarer
vnd Wolweiser; Insonders groß-
günstiger Herr vnd Hochgeehrter
Gönnern. Als der grosse Alexander
nach eroberter Hauptschlacht bey Arbela vn-
ter anderer Königlichenn Beutt / ein vberaus
schön vnnnd köstlichen Schrein oder Kästlein
von Gold vnd den aller edelsten Kleinodien zu
handen bracht / hat er allein desß Homeri Car-
mina würdig geachtet / verwarlich darinn zu
behalten. Vnd zwar hat sich gebüren wollen/
einem solchen Gast / der bey allen verständigen
Leuthen in hohem Werth / vnd vnerschöpflicher

Dedication.

Oceanus der Weißheit gehalten würde / ein würdige vnnnd bequeme Herberg zu bestellen. Ob nun wol diese Aehsig Geistliche Emblemata Herrn Doctoris Crameri, sampt den beygefügtten Versen vnd Keymen mit den Carminibus Homeri in verschiedenem Respect begrieffen / Achteich doch / daß sie wegen der wahren Gottseligkeit vnd Christlichen Weißheit / so darinnen verborgen / jenem Heydnischen Gesichts keines Wegs nachzuschicken: sondern vielmehr vorzuziehen seyen. Darumb dann E. E. H. V. W. ich ohne ferner Bedencken erwöhlet / beyderoselben / als einem von Gott mit vielen Tugenden vnd Gaben geziertem Depositario, solche also vnnnd dergestalt zu hinderlegen / daß ich verhoffe / ich könne dem Vercklein selbst / so wol als dem Inventori, höhere Ehr nicht anthun / vnd solches auß diesem Ursachen. Dann Ersilichen E. E. H. V. W. Lieb zu wahrer Frombkeit vnd Gottesforcht / auch Übung in heyliger Schrifft / gnugsam bekannt. Zum andern / wie Weißlich vnnnd Sinnreich dieselbe in dergleichen Materien / so ohne sonderbares Ingenium vnnnd Nachdencken nicht
ergünz

Dedication.

ergründet werden mögen/ (warunder auch diese Emblemata gehören/) ihren scharpffen Verstand zu exerciren pflegen/ (In Ansehung dessen E. E. H. V. W. so vornehme Aempter bey dieser Statt anvertrauet / denen sie bisshero mit sonderm Ruhm vorgestanden / vnd noch/) ist ebenmessig offenbar. Drittens/ weil die beygefügte Carmina in denen vier Sprachen verfasset/ in welchen E. E. H. V. W. selbst geübt vnd erfahren / als die solche durch verrichtete ansehnliche Reisen in Wissenschaft gebracht / vnd sich noch fast täglich mit sonderm Lust darinnen zu üben vñ pflegen. Letzlichen/ weiln E. E. H. V. W. mit Ehr vnd Gut von dem lieben Gott so reichlich gesegnet seyn / dabey doch eine solche Freundlichkeit gegen männiglich leuchten lassen / daß zu deroselben ich diese vnzweiffeliche Hoffnung geschöpfft / sie werden diß mein gering Præsent ihro großgünstig Belieben/ vnd zum besten recommendirt seyn lassen / auch außser Zweifel setzen / daß E. E. H. V. W. großgünstiger Favor vnd geneigter Wille gegen mir / dafern ich den meritire, der einige Zweck sey/ dahin ich für dißmal zielen/

Dedication.

Auch ins künfftig meinen Fleiß vnd Gedan-
cken zu richten gänzlich geflossen seyn will.
E. E. H. V. W. dem Gnadenschusz des All-
mechtigen befehlend. Geben Franckfurt am
Mayn/ 1. Martij. Anno 1630.

E. E. H. V. W.

Dienstgeflissener

L. JENNIS.

Al



AL MOLTO MAGNIFICO

Signore

IL SIGNOR GIOVANNI

Schwind:

SENATOR PRUDENTISSIMO

della Republica di Francofort e, mio Padron

osservandissimo.



Agnifico Signore, Padron osservandissimo. Alessandro Magno dopo che ebbe vinto e soggiogato presso alla città d' Arbela il Rè Dario, egli tra le altre cose della preda reale ottenne vna cassetta maravigliosamente bella e d' inestimabil valuta, laquale, benche alla maggior parte de' Grandi di Macedonia e' paieva ben' altramente, non voleva che per altro adoperata fosse, senon per la custodia del poema di quel divino e gran Poeta Omero.

Giudizio veramente degno d'vn tanto

Rò

DEDICATIONE.

Rè e Signore, ilquale, come alloggiator dignissimo seppe molto bene attribuir à sì gran personaggio, e che da tutto' l mondo era stimato vn tesoro ineshausto di prudenza, il suo degno e convenevol albergo. Adunque sì come d' vn canto non penso che quest' ottanta Imprese sacre in più cose s' abbin à paragonar co' versi d' Omero, così dall' altro interamente mi persuado, maggiormente considerando la vera pietà e divozion Cristiana, senza laquale ogni sapere è pazzia, che esse possan esser anteposto à qual si voglia anche poëma e invenzion de' gentili.

Poichè dunque Magnifico Signore egli è vna certa vfanza, non meno bella che lodevole, che si cerchin de' Patroni, a' quali come protettori quelle e simil cose si dedichino, tra molt' altri degni e meritevol Soggetti m' è occorso VS. Molto Magnifica, allaquale io hò voluto consecrar que' present Emblemi, e ciò per infiniti rispetti, mà per questi particolarmente. Primieramente perchè sapeva che Lei nella vera pie-

DEDICATIONE.

ra pietà e altri così fatti esercizi santi, principalmente nelle Imprese, singolarmentesi dilettaſſe. Secondamente ogn' vno ſà con che ſingolar prudenza e deſtrezza d'animo V. S. Molto Magnifica abbia data più volte ſegno, quanto Ella ſ'intenda di grand' affari, e che diletto ne pigli delle coſe dove hà luogo la forza e lo' ngegno humano, di che numero anche ſono tutti Jeroglifici, liquali ſenza vna certa ſagacità di cuore difficilmēte poſſon eſſer penetrate. A quello poi ſ' aggiugne, che la Signoria di queſta città, dellaquale V. S. Molto Magnifica è digniſſimo membro e ornamento veramente ſingolare, Le abbia cōmeſſo vſi grandi e carichi particolari, iquali Lei amminiſtra con tal riputazione, che di queſto tutta la republica ne ſtā molto contento. Toccando ancóra le quattro lingue nellequali que' noſtri Emblemi ſono cōpoſti, egli è certiſſimo, che V. S. Molto Magnifica per la ſua lunga iſperienza e molte peregrinazioni, quelle non ſolamente beſiſſimo intenda, mà che di più
ogn'

DEDICATIONE.

ogn' anche giorno in queste lodevolmente esercitandosi, maravigliosamente se ne diletta. In oltre à tutto questo, considerando per fine la sua incredibil humanità e quel garbato trattare che usa V.S. Molto Magnifica verso ogn'vno, maggiormente in quel sublime grado di fortuna e honori nelquale Ella si vede posto, anch' io à quella confidandomi, da ciò n'hò voluto pigliar occasione, d' offerirle quel dono presente, supplicando a con maggior affetto che posso, di volerlo accettar d' vn tal cuore si come io lo mando, il che, come spero, V.S. Molto Magnifica tanto più ne farà, quanto Ella è sicura, che per questo io altro non cerchi, che farle testimonianza della mia oservanza verso di Lei, e i grandissimi suoi meriti, non desiderando mai, così nell'occorrenza presente come in tutte quella d' avvenire, altra cosa, che la comodità, douunque la potrò servire conforme al suo merito e l' obbligo mio, e mostrarle che più in effetto che'n parole io le sia humilissimo seruitore. E con tal fine hu-

ne hu-

DEDICATIONE.

ne humilissimamente baciandole le mani,
da Dio N.S. le prego ogni colmo di felicità.
Di Francoforte al dì primo di Marzo
1630.

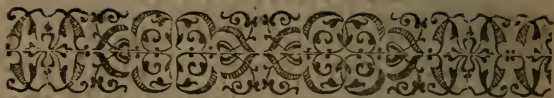
D. V. S.

Molto Magnifica

humilissimo servitor.

L. GENNISIO.

AV



AV SAGE ET PRVDENT

SIEVR JEAN
Echwind/

SENATEVR DE LA REPVBLI-
que de Francfort, montres-honoré
Seigneur & grand
Patron.

Monsieur



Lexandre le Grand apres avoir
vaincu aupres de la ville d' Ar-
bela le Roy Darius, entre au-
tres choses du butin royal qu'il
cōquist, il y eust aussi vn petit coffre mer-
veilleusement beau & d' vn pris quasi in-
estimable, lequel, quoy qu' en cecy l' advis
des plus Grands de Macedoine estoit
tout contraire, il ne voulust neantmoins
qu'il

Dedication.

qu'il serviroit à autre chose , sinon pour
garder vnicquement les oeuvres de ce
grand & devin Poëte Homerus.

Iugement en verité digne d'un tel Roy,
& qui sçavoit fort bien, comment il devoit
attribuër lieu convenable à un si grand
personnage , lequel de tout le monde
estoit tenu pour vn thresor d'inespuissable
prudence. Doncques comme je ne pense
que ces quatre vingts Emblemes d'un
costé soyent à comparer avec les vers d'
Homerus, ainsi de l'autre je tiens ferme-
ment (principalement au regard de la
vraye pieté & devotion Chrestienne, sans
laquelle tout sçavoir n'est que folie) qu'
ilz puissent encores estre preferez à cha-
cun poëme & Invention des payens. Ores
estant vne coustume aussi belle que lo-
uable, qu'on cherche des Patrons, auxquels
comme protecteurs l'on dedie telles &
semblables choses, entre plusieurs autres
dignes & vertueux subjects vous vous e-
stes présenté, auquel j'ay voulu dedier ces
presentes Devises, & cecy pour plusieurs
?? confi-

Dedication.

considerations, mais per cestcs-la particulierement. Premièrement parcc que je sçay qu' en la vraye pieté & autres vertus chrestiennes principalement en matiere d' Emblemes vous avez vn singulier plaisir. Secondement chacun sçait avec quelle prudence & dexterité d' esprit vous avez fait paroistre par plusieurs fois ce que vous pouvez es affaires grandes & d' importance, comme aussi quelle joye vous prenez en choses ou la force & l' endement humain ont de la place, du nombre desquelles sont aussi toutes choses hieroglyphiques, lesquelles sans vne certaine sagesse jamais ne peuvent estre comprises. A tout cecy s' adioint que la seigneurie de ceste ville, de laquelle vous estes aussi vn membre & ornement vraiment digne & singulier, vous a honoré avec des grandes & honorables charges, lesquelles vous administrez avec vne telle autorite & reputation que, toute la republicque, en recoit tout contentement.

Touchât encore les quatre langues desquel-

Dedication.

quelles nos Emblemes sont compôsez, il est tres-certain, que vous moyennant vostre longue experience & peregrinations, ne les entendez pas seulement, mais que de plus en plus en icelles vous vous exerçant aussi merueilleusement delectez. Outre tout cela, considérant finalement. vostre grande humanité, conjointe avec plusieurs autres belles qualitez: dont vous vsez vers vn chacun, singulierement en ce hault degré d'Estat, d'honneur, & de biens, dans lequel vous vous voyez, j'ay prins aussi la hardiesse de vous offrir le present don, vous suppliant, de l'avoir pour agreable, & de l'accepter d'un tel coeur, comme je le presente, quoy faisant (selon que j'espere) me donnerez occasion de chercher de plus en plus la commodité de vous servir en toutes partes ou il me sera possible, & vous tesmoigner que je ne desire autre chose (aussi bien par ceste occasion presente que par celles d'avenir,) sinon de vous faire cognoistre la

?? 2 bonne

Dedication.

bonne volonte que j'ay d' estre & demeurer
toufiours

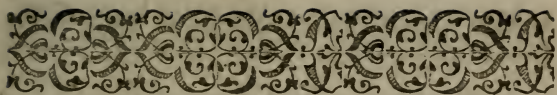
Monsieur

*Vostre tres-humble
serviteur*

De Francfort le 1.
de Mars. 1630.

L. JENNIS.

BENE.



BENEVOLO LE-
CTORI S.



ACCEPTAS hasce & nuperri-
mè, amice Lector, à Reverendo
ac Clarissimo viro Domino
DANIELE CRAMERO, SS.
Thèol. Doctore octoginta Emblemata sa-
cra eiusdemque cum præcedentibus cen-
tum, pro genij & ingenij auctoritate, ite-
rum mihi cōmunicatas, nequaquam istas
supprimendas, sed potius in gratiam & be-
neplacitum eorum, qui hoc tam laudabili
quàm pio se oblectant exercitio, versibus
& Rhythmis Latinis, Germanicis, Galli-
cis quoque ac Italicis exornatas, publici
juris faciendas putavi. Minimè dubitans,
quin hi mei labores & sumptus tibi sint fu-
turi accepti.

An den günstigen Leser.

Dennach / Günstiger lieber
Leser / mir / newlicher Zeit / abermal
Achtzig Geistliche Emblemata
von dem Ehrwürdigen vnd Hoch-
gelehrten Herrn DANIELE CRAMERO,
der H. Schrift Doctore, seynd communicirt/
vnd zu Handen kommen: Als hab ich solche bil-
lich nit sollen zu rück halten / sondern sie gleich-
falls / wie die Hundert vorige / mit Lateinis-
schen / Teutschen / Frankösischen / vnd Italias-
nischen Versen oder Reymen erkläret / vnd ge-
zieret / allen Liebhabern dieser löblichen vnnnd
Christlichen Vbung zu gutem vnd gefallen/
durch offnen Druck zu publiciren keinen Umb-
gang haben können. Der tröstlichen Hoffnung
vnnnd Zuversicht / es werde solch eine wolge-
meynte Arbeit / Fleiß / vnd Kosten weniger nit/
Dir lieb vnd angenehm seyn / als gern ich diß-
falls die Müß auff mich geladen.

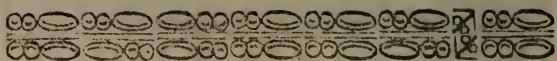
IN NOVAM EMBLE-
MATVM SACRORVM
EDITIONEM

ADMODVM REVERENDI ET
Clarissimi Viri Domini DANIELIS
CRAMERI SS.
Theol. D.

Germanus, Gallus, Romanus & Italus, omnes
Certatim clamant: Est meus iste liber.
Est meus iste liber, fatur Germanus, in ipso
Quòd patrius sermo cernitur esse meus.
Gallus ait: nostræ decus heïc ego profero linguæ,
Propterea liber hic non nisi noster erit.
Sic quoquè Romanus, sic Italus esse faterur,
Patria nam quivis heïc sua verba videt?
Lector amice, cupis Dominum novisse libelli?
SCHVINDIVS est, urbis nobile præsidium.
Germanus, Gallus, Romanus, & Italus idem
Dicere iure potest: Est meus iste liber.

Honoris ergo de properabat Francofurti

IOAN. LVDOVICVS GANS.
Med. D.



AMPLISSIMO, PRV-
DENTISSIMO, CLARISSIMO,
longoque rerum usu experientissimo Viro
Dn. IOHANNI Schwind / Senatori Ur-
bis Imperialis Francofurtensis Co-
gnato ac Patrono suo
suspiciendo.

DÆdala Cramerus fingens Emblemata formis
Miris, & sacris evigilata notis.

Calcographis speciosâ hac exornanda relinquit

Picturâ, Jennis gnaus, & arte cluens.

Ast ubi perfecta hac ipsa pia cura fatigat,

Ara cuius sint illa litanda pia.

Protinus ecce offert menti se mentio grata

Schvvindiadis, cuius nomen in omen abit.

Hoc nomen Celeris dederat sua Roma Metello

Quondam, quod meruit Schvvindius ingenio.

Hoc tua promeruit pietas ac ardor in artes.

Namq; pios ausus sponte juvare soles.

Sponte juvare soles artes, pulchraſq; Camœnas,

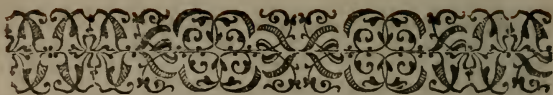
Hinc meritò Musæ te celebrare solent.

Ipse ego Pieridum quondam cum castra secutus

Essem, sum testis de bonitate tua.

Auxilioq₃ tuo quo possem absolvere cursum
In studiis, hinc tu premia digna feres.
Hinc pietas, candorq₃ tuus, laudatq₃ virtus,
Ingenijq₃ acies, judicijq₃ fides.
Te decorant, Schvvindi, noster quin ipse Senatus
Inclytus è numero te jubet esse suo.
Ardua sunt humeris tibi credita munia, quæ tu
Exequeris felix auxiliante Deo.
Hinc motus Jennis tibi nunc Emblemata sacra
Dedicat & donat, suscipe mente bona.
Codicis è sacri collecta hæc omnia libris,
Theologi studio, qui decus ingenuis.
Quæ decorant linguæ variæ, picturaq₃ pulchra
Linguæ queis te ipsum pascere sæpe soles.
Sic magis atq₃ magis tibi laus tua crescet in orbe,
Tandem virtutis premia digna feres.

M. JOHANNES CONRADVS
Rieß/Ecclesiæ Francofurtanæ
in Nieder Erlenbach/Pastor.



ELENCHVS EMBLEMATVM,

I.	<i>Homo ab Humo.</i>	
II.	<i>Nihi' apporto; nihil asporto.</i>	I. Tim. 6. v. 7.
III.	<i>A Mu iere Ma um.</i>	Syr. 25. v. 33.
IV.	<i>Crimine nil grauius</i>	Pfal. 38. v. 5.
V.	<i>Quem colis hunc sequere.</i>	Matt. 10. v. 38.
VI.	<i>Parendum recta monenti.</i>	Matt. 23. v. 37.
VII.	<i>Melius in imo.</i>	I. Cor. 10. v. 12.
VIII.	<i>Precum vigi' antia custos.</i>	Marc. 13. v. 33.
IX.	<i>Felix pauper, felix si cadat.</i>	2. Cor. 8. v. 14.
X.	<i>Post mortem vel decus, ve' dede</i>	
	<i>cus.</i>	Syr. 7. v. 40.
XI.	<i>Altiora te ne quasieris.</i>	Sap. 9. v. 16.
XII.	<i>Semper canet tibi Gallus.</i>	Marc. 13. v. 37.
XIII.	<i>Tantum con u'e qua so boni.</i>	Prov. 30. v. 8.
XIV.	<i>Rectum non ventilat aura.</i>	Ephes 4. v. 14.
XV.	<i>Non videri sed esse.</i>	2. Tim. 3. v. 5.
XVI.	<i>Quod datur accipe gratis.</i>	2. Cor. 12. v. 9.
XVII.	<i>Redit frenis natura remotis.</i>	Pfal. 2. v. 3.
XVIII.	<i>Sed tu me tangere noli.</i>	Lev. 11. v. 36.
XIX.	<i>Et pauper invidos habet.</i>	Syr. 34. v. 26.
XX.	<i>Nihi' est fecisse benigne.</i>	Prov. 17. v. 13.
XXI.	<i>Tutum hac recubare sub umbra.</i>	Dan. 4. v. 8.
XXII.	<i>Non semper o eum.</i>	Syr. 11. v. 19.
XXIII.	<i>Tempora tempore tempera.</i>	Eccles. 3. i. v.
XXIV.	<i>Iustus se damnat quo peccat die.</i>	Ezech. 3. v. 20.

Elenchus Emblematum.

- XXV. *Felix necessitas quæ ad meliora compellit.* Psal. 18. v. 36.
- XXVI. *Nemo magis leditur quam seipso.* Osee 13. v. 9.
- XXVII. *Habendum & ferendum.* Syr. 33. v. 25.
- XXVIII. *Largus corpori, parvus animæ.* Phil. 3. v. 19.
- XXIX. *Multum optat, pauca possunt.* Syr. 3. v. 22.
- XXX. *Caret amicis infelicitas.* Syr. 6. v. 10.
- XXXI. *Spes & patientia vincunt.* Rom. 12. v. 12.
- XXXII. *Ad honorem per laborem.* Syr. 3. v. 15.
- XXXIII. *Meliora docemur egendo.* Esa. 26. v. 16.
- XXXIV. *Vbi non timor ibi non honor.* Phil. 2. v. 12.
- XXXV. *Plus inest malæ expectando quam patiando.* 2. Cor. 7. v. 5.
- XXXVI. *Animum vegeta libertas agit.* Psal. 124. v. 7.
- XXXVII. *Preces ad utrumq; parata.* Esa. 4. v. 6.
- XXXVIII. *Dona haud abiicienda Deorum.* Matth. 7. v. 6.
- XXXIX. *Etiamsalvus inimicus.* 2. Cor. 2. v. 16.
- XL. *Non sonet os nisi corde trahatur.* Syr. 28. v. 29.
- XLI. *Nocitura aliis caue tibi.* Eccle. 6. v. 10.
- XLII. *Ordinata charitas incipit à seipsa.* Luc. 4. v. 32.
- XLIII. *Nunquid agam; sed quod agar.* Syr. 23. v. 21.
- XLIV. *Utu agar & cura sapientia crescit.* Eccl. 10. v. 10.
- XLV. *Ni sit in ore quod non prius in sensu.* Syr. 22. v. 33.
- XLVI. *Μέλλω σοῦ ἀγαπᾷν.* 2. Tim. 1. v. 6.
- XLVII. *To' erote, ut to' erate.* Syr. 9. v. 18.
- XLVIII. *Inertia nihil parit boni.* 2. Tim. 1. v. 6.
- XLIX. *Itur spemq; metumq; inter.* Syr. 9. v. 20.
- L. *Fugis sed frustra.* Prov. 28. v. 10.
- LI. *Nihil sperantes nihil desperantes.* Iere. 10. v. 23.
- LII. *Sicut fecit facite ei.* Esa. 33. v. 1.
- LIII. *Nihil ad rem.* Syr. 22. v. 6.
- LIV. *O charitas, oraritas.* Ioh. 29. v. 15.

Elenchus Emblematum.

LV.	<i>Lingua mea pars pessima.</i>	Iac. 3. v. 5.
LVI.	<i>Aramundi.</i>	1. Ioh. 2. v. 15.
LVII.	<i>Huc fuge si fugis.</i>	Malach. 4. v. 2.
LVIII.	<i>Principiis obsta.</i>	Ioh. 31. v. 1.
LIX.	<i>Nec omnia nec omnibus.</i>	Syr. 33. v. 13.
LX.	<i>Major Lex amor est sibi.</i>	Matt. 7. v. 10.
LXI.	<i>Omne bonum communicatum.</i>	Syr. 21. v. 16.
LXII.	<i>Non tentatus quia scit?</i>	Psal. 94. v. 19.
LXIII.	<i>Pudorem non aurum gerat.</i>	Prov. 11. v. 22.
LXIV.	<i>Ars longa, vita brevis.</i>	Gal. 6. v. 10.
LXV.	<i>Ignavis fortuna repugnat.</i>	Prov. 6. v. 6.
LXVI.	<i>Voluptas esca mearum.</i>	Dan. 4. v. 11.
LXVII.	<i>Vnum agere difficile est.</i>	1. Thes. 4. v. 11.
LXVIII.	<i>Fugit irreparabile tempus.</i>	Ioh. 7. v. 6.
LXIX.	<i>Spes est in bonitate Dei.</i>	Iac. 4. v. 15.
LXX.	<i>Ira, quae tegitur, nocet.</i>	1. Ioh. 2. v. 10.
LXXI.	<i>Vita summa brevis.</i>	Psal. 144. v. 4.
LXXII.	<i>Male parta, male dilabuntur.</i>	Hagg. 1. v. 6.
LXXIII.	<i>Velle ad non posse, condendum est.</i>	Rom. 7. v. 11.
LXXIV.	<i>Mundus est immundus.</i>	1. Ioh. 5. v. 19.
LXXV.	<i>Fallunt dominum, profunt furibus.</i>	Luc. 12. v. 20.
LXXVI.	<i>Huic adhærebo.</i>	Rom. 8. v. 38.
LXXVII.	<i>Diu vivere, diu torqueri.</i>	Rom. 7. v. 24.
LXXVIII.	<i>Si taceas, laudent.</i>	Syr. 21. v. 29.
LXXIX.	<i>Animum quoque praegravat una.</i>	Luc. 21. v. 34.
LXXX.	<i>Princeps mortis iter.</i>	Ioh. 13. v. 25.

Index Emblematum.

A

Altiora te ne quasieris.
 Animum quoq; pragrauat una.
 Animum vegeta libertas alit.
 Aramundi.
 Ars longa vita brevis.

	pag.
XI.	41
LXXIX.	33
XXXVI.	141
LVI.	221
LXIV.	253

B

Bonum omne communicium.

LXI.	241
------	-----

C

Caret amicis infelicitas.
 ô Charitas ô Raritas.
 Crimine nil grauius.

XXX.	105
LIV.	213
IV.	13

D

Diu viuere diu torqueri
 Dona haud abiicienda deorum.

LXXVII.	305
XXXVIII.	149

F

Felix necessitas qua ad me'iora compellit.
 Fallunt Dominum, prosunt furibus.
 Felix pauper, felix si cadat.
 Fugis, sed frustra.
 Fugit irreparabile tempus.

XXV.	85
LXXV.	297
IX.	33
L.	197
LXVIII.	269

H

Habendum & ferendum.
 Honorem ad, per laborem.
 Homo ab humo.
 Huic adhærebo.
 Huc fuge si fugis.

XXVII.	93
XXXII.	113
I.	1
LXXVI.	301
LVII.	225

I

Ignavis fortuna repugnat.
 Inertia nil parit boni.
 Ira qua tegitur, nocet.
 Inter spemq; metumq; inter.

XLVIII.	109
XLVIII.	109
LXX.	277
XLIX.	193

Iustus

Index Emblematum.

<i>Iustus se damnat quo peccat die.</i>	XXIV.	81
L		
<i>Largus corpori, parcus anima.</i>	XXVIII.	97
<i>Lingua mali pars pessima.</i>	LV.	217
M		
<i>Maiores Lex amor est sibi.</i>	LX.	237
<i>Male parta, male edilabuntur.</i>	LXXII.	285
<i>Me ior ad remur egendo.</i>	XXXIII.	129
<i>Melius in imo.</i>	VII.	25
MEMNHΣO AΠIΣTEIN.	XLVI.	181
<i>Mulier à ma'um.</i>	III.	9
<i>Mu'ti mu'ta optant, pau'ca possunt.</i>	XXIX.	101
<i>Mundus est inimicus.</i>	LXXIV.	293
N		
<i>Nec omnia, nec omnibus.</i>	LIX.	233
<i>Nemo magis laeditur nisi à seipso.</i>	XXVI.	89
<i>Nihil ad rem.</i>	LIII.	209
<i>Nihil apporto, nihil asporto.</i>	II.	5
<i>Nihil est fecisse benigne.</i>	XX.	77
<i>Ni' sperantes nihil desperantes.</i>	LI.	201
<i>Nociture aliis cauet tibi.</i>	XLI.	161
<i>Non semper oleum.</i>	XXII.	73
<i>Non sit in ore quod non prius in sensu.</i>	XLV.	177
<i>Non sonet os, nisi corde trahatur.</i>	XL.	157
<i>Non tentatus qualia scit.</i>	LXII.	245
<i>Non videri sed esse.</i>	XV.	57
<i>Nunquid agam, sed quod agar.</i>	XLIII.	169
O		
<i>Ordinata charitas incipit à se ipsa.</i>	XLII.	165
P		
<i>Parendum recta monenti.</i>	VI.	21
<i>Pauper etiam inuidos habet.</i>	XIX.	73
<i>Plus inest ma'li exspectando quam patiando,</i>	XXV.	137
		Post

Index Emblematicum.

<i>Pest mortem ve' decus vel dedecus.</i>	X.	37
<i>Princeps mortis iter.</i>	LXXX.	317
<i>Preces ad utrumque paratæ.</i>	XXXVſſ.	145
<i>Precum vigilantia custos.</i>	VIII.	29
<i>Principis obsta.</i>	LVIII.	229
<i>Pudorem non aurum gerat.</i>	LXIII.	249

Q

<i>Quem volis hunc sequere.</i>	V.	17
<i>Quod datur accipe gratis.</i>	XVI.	61

R

<i>Rectum non ventilat aura.</i>	XIV.	53
<i>Redit frenis natura remotis.</i>	XVII.	65

S

<i>Salus etiã ex inimicis.</i>	XXXIX.	153
<i>Sed tu me tangere noli.</i>	XVIII.	69
<i>Semper ca. et tibi Gallus.</i>	XII.	45
<i>Si taceas, audant.</i>	LXXVIII.	309
<i>Sicut fecit, facite ei.</i>	LII.	205
<i>Spes est in boni ãte Dei.</i>	LXIX.	273
<i>Spes & patientia vincunt.</i>	XXXI.	109

T

<i>Tantum consule quaeso boni.</i>	XIII.	49
<i>Tempora tempore tempera.</i>	XXIII.	77
<i>Tolero te ut tolerate.</i>	XLVII.	183
<i>Tutum hac recubare sub umb. æ.</i>	XXI.	69

V.

<i>Vbi non timor, ibi non honor.</i>	XXXIV.	133
<i>Velle at non posse dolendum est.</i>	LXXIII.	289
<i>Vita summa brevis.</i>	LXXI.	281
<i>Voluptas esca malorum.</i>	LXVI.	261
<i>Vsu & cura sapientia crescit.</i>	XLIV.	273
<i>Vsum agere difficile est.</i>	LXVII.	265

F I N I S.

Du

EMBLEMA.

Du bist Erd/ vnd must zur Erden werden.

Gen.3. v.19.

Mensch du bist Erd gang vmb vnd vmb/

Damit thustu dich tragen:

Ein Scherb wol in die Läng vnd Krumb/

Drumb wird dich der Tod nagen.

Tu es terre, & retourneras en terre. Gen.3.v.19.

De terre est fait, de terre l' homme vit;

Terre le porte, en terre aussi retournera.

De quoy la terre donc ainsi s'enorgueillit?

S'en sera bien-tost fait, la mort s'en repaistra.

Terra sei. e in terra ritornarai.

Come fragile di terra la pignatta,

Quantunche bella sia, e con arte formata:

Così l'huom'è fragil, qualunche grazia l'orna

Di terra tutto è, e in terra ritorna.

Terra

Terra es & in terram reuerteris.
HOMO AB HYMO,



*Es terram; es terra; & terram teris, & geris: Expers.
Interitus non est, quod terit, & teritur.*

THE
HONG KONG



THE
HONG KONG

Wir haben nichts in die Welt bracht / drum
offenbar ist / wir werden auch nichts heraus
bringen/ 1. Tim. 6. v. 7.

Nackt bist du kommen in die Welt/
Nackt mußt du davon fliehen :
Von Welt, Gütern dir nichts heimfellt/
Mußt gang leer davon ziehen.

Nous n'avons rien apporté au Monde: aussi est il
certain, nous n'en pouvons rien emporter ,
1. Tim. 6. vers. 7.

*Tout nud ie viens au Monde, tout nud i'en sortiray,
Pourquoy me travailler, dont rien n'emporteray ?
Heureux qui bien y pense; toutesfois sans paresse,
Contentement d'esprit surpasse grand' richesse.*

Niente habbiamo portato nel mondo : certo
anch'è che niente ne toglieremmo.

*Ignudo nacqui, nudo nel mondo venni;
Ignudo certo, morendo, n' uscirò :
Perchè mi travagliare do niente porterò ?
Assai ricco è l' huom' signor che tu insegni.*

Nil

Nihil intulimus in hunc mundum, haud dubium,
quia nec auferre quid possumus.

NIHIL APPORTO; NIHIL
ASPORTO.



*Nudus ut ingredior, sic egredior quoque nudus;
Et quia nil porto, iure reposco nihil.*

REIGN OF KING CHARLES THE FIRST
 IN THE YEAR 1649

BY JOHN BURNET
 A.D. 1680



Printed by J. Sturges, at the Press of the University of Oxford
 in the Year 1680

W. B. 3 A

1. The first of these is the fact that the
 number of cases of smallpox in 1873
 was 1,000, as compared with 1,500 in 1872.

2. The second is the fact that the
 number of cases of smallpox in 1873
 was 1,000, as compared with 1,500 in 1872.

3. The third is the fact that the
 number of cases of smallpox in 1873
 was 1,000, as compared with 1,500 in 1872.

4. The fourth is the fact that the
 number of cases of smallpox in 1873
 was 1,000, as compared with 1,500 in 1872.

5. The fifth is the fact that the
 number of cases of smallpox in 1873
 was 1,000, as compared with 1,500 in 1872.

6. The sixth is the fact that the
 number of cases of smallpox in 1873
 was 1,000, as compared with 1,500 in 1872.

7. The seventh is the fact that the
 number of cases of smallpox in 1873
 was 1,000, as compared with 1,500 in 1872.

8. The eighth is the fact that the
 number of cases of smallpox in 1873
 was 1,000, as compared with 1,500 in 1872.

9. The ninth is the fact that the
 number of cases of smallpox in 1873
 was 1,000, as compared with 1,500 in 1872.

10. The tenth is the fact that the
 number of cases of smallpox in 1873
 was 1,000, as compared with 1,500 in 1872.

11. The eleventh is the fact that the
 number of cases of smallpox in 1873
 was 1,000, as compared with 1,500 in 1872.

12. The twelfth is the fact that the
 number of cases of smallpox in 1873
 was 1,000, as compared with 1,500 in 1872.

13. The thirteenth is the fact that the
 number of cases of smallpox in 1873
 was 1,000, as compared with 1,500 in 1872.

14. The fourteenth is the fact that the
 number of cases of smallpox in 1873
 was 1,000, as compared with 1,500 in 1872.

15. The fifteenth is the fact that the
 number of cases of smallpox in 1873
 was 1,000, as compared with 1,500 in 1872.

Meine Sünde gehen vber mein Haupt / wie ei-
ne schwere Last sind sie mir zu schwer worden/
Psal. 38. v. 5.

Vnsr eigen Fleisch / das Gses / die Welt /
Seind vns ein schwere Bürde:
Darunter mir all Krafft versällt /
So mir nicht geholffn würde.

Mes iniquitez ont surmonté mon chef, & comme
un pesant fardeau sont appelanties oultre ma
force, Pse. 38. v. 5.

*Grande est la pesanteur de la divine loy.
Grande est le faix du monde, de ma chair la foiblesse:
Mais plus grand est la charge du peché qui me presse,
Lequel m'estant cognu me donne maint effroy.*

Le mie iniquità hanno superato il mio capo, e
come vn grave peso m' hanno aggravato.

*Grav' è la legge, grand' è l' infirmità
Di mia carne: il mond' ancor mi preme:
Mà più sento quel peso, di mia iniquità,
Sott' il qual corvato il corp' e il cuore geme.*

Ini-

Iniquitates meæ supergressæ sunt caput meum; &
sicut onus grave, gravatæ sunt super me.

CRIMINE NIL GRAVIUS.



*Me Caro, me Mundus, me Lex, scelerumque saburra,
Prægravat, hoc pressus pondere, anhelo miser.*

Published by the
 American Society of
 Civil Engineers



Volume 10, No. 1, January, 1911
 Published by the American Society of Civil Engineers

THESE ARE THE NAMES OF THE
 PERSONS WHOSE NAMES ARE
 ON THE LIST

1. JAMES H. BROWN
 2. JOHN W. BROWN
 3. JAMES H. BROWN
 4. JOHN W. BROWN

THESE ARE THE NAMES OF THE
 PERSONS WHOSE NAMES ARE
 ON THE LIST

1. JAMES H. BROWN
 2. JOHN W. BROWN
 3. JAMES H. BROWN
 4. JOHN W. BROWN

THESE ARE THE NAMES OF THE
 PERSONS WHOSE NAMES ARE
 ON THE LIST

1. JAMES H. BROWN
 2. JOHN W. BROWN
 3. JAMES H. BROWN
 4. JOHN W. BROWN

THESE ARE THE NAMES OF THE
 PERSONS WHOSE NAMES ARE
 ON THE LIST

Wer nicht sein Creutz auff sich nimpt/vnd folge
mir nach/der ist mein nicht werth/ Matth. 10.
v. 38.

Der H. Er: Christ/dein Vorgänger ist/
Numb dein Creutz folg ihm eben:
Er lockt dich schon/ohn arge List/
Lauff durchs Creutz zu dem Leben.

Qui ne prend la croix & me suit , n'est pas digne
d'estre des miens, Matth. 10. v. 38.

*Le fidele la croix ne doit trop contrister;
Car elle est la livrée de son souverain maistre;
Qui (bien qu'en le pressant) en luy fera renaistre,
Ioye, gloire & repos, qui ne pourra cesser.*

Chi non toglie la sua croce e me segue, non è degno
d'esser di miei.

*Chi Christo seguir vuol, toglia la sua croce,
Laqual benche sij dura al fedel nulla nuoce:
Anzi lo conformand' al suo Maestr' e signore.
Al fin l'introdurrà in ripos' e honore.*

Wie

Qui non accipit crucem suam & sequitur me, non
est me dignus.

QVEM COLIS HUNC SE-
QVERE.



Et Ducis atque crucis lege stigmata pravia, CHRISTVM
Quisquis amas, si vis vincere, tolle crucem.

THE UNIVERSITY OF CHICAGO PRESS

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO, ILL.



THE UNIVERSITY OF CHICAGO PRESS

CHICAGO, ILL.

1893

22

1. The first of the three is the
 second of the three is the
 third of the three is the

1. The first of the three is the
 second of the three is the

1. The first of the three is the
 second of the three is the

1. The first of the three is the
 second of the three is the

1. The first of the three is the
 second of the three is the
 third of the three is the

1. The first of the three is the
 second of the three is the

1. The first of the three is the
 second of the three is the

1. The first of the three is the
 second of the three is the

1. The first of the three is the
 second of the three is the

1. The first of the three is the
 second of the three is the
 third of the three is the

1. The first of the three is the
 second of the three is the

1. The first of the three is the
 second of the three is the

1. The first of the three is the
 second of the three is the

1. The first of the three is the
 second of the three is the

1. The first of the three is the
 second of the three is the

1. The first of the three is the
 second of the three is the

Wie offft hab ich deine Kinder versambeln wol-
len/ wie eine Henne versamblet ihre Küchlein
vnter ihre Flügel / vnd ihr habt nicht gewolt/
Matth. 23. v. 37.

Ein trew Blockhenn jr Küglein klein/
Mit ihrer Stimm thut locken:
Sie lauffen in die Ir hinein/
Ihr Herz vnd Ohrn verstocken.

Combien de fois t'ay ie voulu assembler, comme la
poule assemble les poulains sous ses ailes: mais
tu n'as point voulu. Matth. 23. v. 37.

La poule par sa voix ses poulains bien r'appelle,
Et sont proye au milan, ne se soucians d'elle; !
Ainsi trop tard se plaint, qui bon conseil mesprise,
Quand le desastre vient, qui l'emport & maistrise.

Quante volte t'hò voluto congregar come la gal-
lina congrega gli suoi polsini sotto le sue ale, mà
non hai voluto.

La gallina se i suoi polsini invita:
Mà quelli spreggiando la sua dolce voce,
Al milvio preda sono; Così à se stesso nuoce,
Quel che buon consiglio spreggiando lo rifiuta.

Quoꝝ

Quoties volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas, & noluisti.

PARENDVM RECTA MONENTI.



*Glocit & aversos renocat Gallina, sed heu gens
Indiga quæ auxiliij est, prodiga consilij est.*

Received of the
 Treasurer of the
 State of New York

PAYMENT OF
 TAXES



Given under my hand and the seal of the
 State of New York, at Albany, this 18th day of May, 1894.

Wm. W. Phelps

1. Alfalfa is a very important crop in the West.

It is a very hardy plant and grows well in dry climates.

It is a very good feed for cattle and horses.

It is a very good feed for sheep and goats.

It is a very good feed for pigs and chickens.

It is a very good feed for all kinds of livestock.

2. Alfalfa is a very important crop in the West.

It is a very hardy plant and grows well in dry climates.

It is a very good feed for cattle and horses.

It is a very good feed for sheep and goats.

It is a very good feed for pigs and chickens.

It is a very good feed for all kinds of livestock.

3. Alfalfa is a very important crop in the West.

It is a very hardy plant and grows well in dry climates.

It is a very good feed for cattle and horses.

It is a very good feed for sheep and goats.

It is a very good feed for pigs and chickens.

It is a very good feed for all kinds of livestock.

It is a very good feed for all kinds of livestock.

It is a very good feed for all kinds of livestock.

It is a very good feed for all kinds of livestock.

It is a very good feed for all kinds of livestock.

It is a very good feed for all kinds of livestock.

It is a very good feed for all kinds of livestock.

It is a very good feed for all kinds of livestock.

Wer sich läßt düncken er stehe/mag wol zusehen/
daß er nicht falle/1. Cor. 10. v. 12.

Wer sich erhebt vnd düncken läßt/
Er steh auff besten Füßen:
Wenn ers versicht/steht er nicht fest/
Muß bald die Erde küssen.

Celuy qui s'estime estre debout, regarde, qu'il ne
tombe, 1. Cor. 10. v. 12.

*En terre tu mettras le pied plus asseuré,
Que pour paroistre grand, sur des haultes eschasses:
Ainsi d'humilité si les bornes tu passes,
En bronchant tant soit peu, tu seras atterré.*

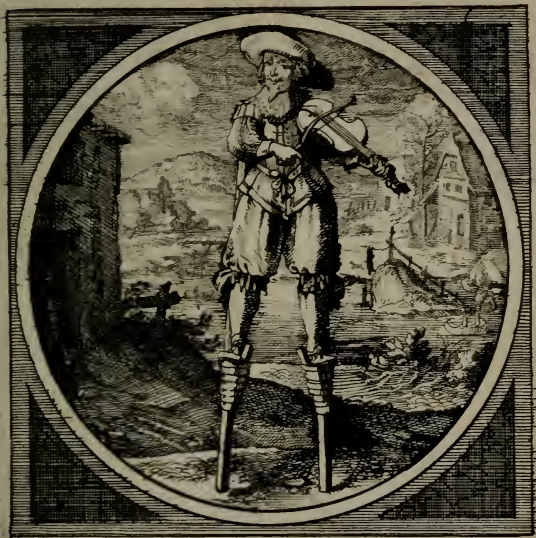
Chi stare si pensa, guardi che non caschi.

*In terra il pede più fermo metteraj,
M'andando suopra gralle dal' alto caderai:
Così d'humiltà chi gli cancell' eccede,
Dall' alto trabuccato facilmente si vede.*

Qui

Qui se existimat stare, videat ne cadat.

MELIVS IN IMO.



*Ne labare cave, dum stare videris: ab alto
Lapsus ad ima gradu precipitante datur.*

Wm. L. G. & Co. Publishers 7 & D
 107 N. 3rd St.



Published by Wm. L. G. & Co. Publishers
 7 & D 107 N. 3rd St.

1771

1771

1771

1771

1771

1771

1771

1771

1771

1771

1771

1771

1771

1771

1771

1771

1771

Wachet vnd betet / denn jr wisset nicht / wenn es
zeit ist, Marc. 13. v. 33.

Gleißig zu betten / vnd schreyen zu Gott /
Das thut den Feind vertreiben /
Der Han dem Löwn macht angst vnd noht /
Für sein Gschrey nicht kan bleiben.

Veillez & priez : car vous ne scauez l'heure,
Marc. 13. v. 33.

*Veiller il fault tousiours : l'heure est incertaine,
Et vient subitement. Car comme par son chant,
Le coq le Lion chasse ; ainsi aussi n'est vaine ,
La voix de l'affligé, vers son Dieu s' eslevant.*

Veggiate e orate, perchè non sapete l'hora.

*Veggihar convien, e semper' esser parato,
In prieghi, in pietà, e buon oper' occupato:
Et quel ch' à Iddio sempr' hà dritta la mente,
Non sarà mai oppresso dall' hora veniente.*

Vigi-

Vigilate & orate, nescitis enim quando tempus sit.

PRECVM VIGILANTIA

CYSTOS.



Clamandum, orandum est, (fugiat Leo vt hostis) in omnem

Horam : nam nulli est nota suprema dies.

Ihre

THE GREAT VICTORY

1862



and the Army of the Potomac
 and the Army of the North

THESE ANNALS SONT DEDIEES A
 LEUR MAJESTE LE ROI ET A LA REINE

PAR LEUR ALTESSES ROYALES
 LE DUC D'ORLEANS
 LE DUC DE BOURGOGNE
 LE DUC DE BRUNSWICK

LE DUC DE BOURGOGNE

LE DUC DE BRUNSWICK
 LE DUC DE BOURGOGNE
 LE DUC DE BRUNSWICK
 LE DUC DE BOURGOGNE

LE DUC DE BOURGOGNE
 LE DUC DE BRUNSWICK

LE DUC DE BOURGOGNE
 LE DUC DE BRUNSWICK
 LE DUC DE BOURGOGNE
 LE DUC DE BRUNSWICK

11

Ihre Uberschwang diene ewerem Mangel/
vnd geschehe das gleich ist/2. Cor. 8. v. 14.

Hast du zu viel/liebr theil was mit/
Dem/der hie darbt auff Erden :
Deß Uberschwangs gneust doch nicht/
Es muß den andern werden.

Leur abondance subviene à Vostre indigence,
2. Cor. 8. v. 14.

*De toutes choses qui vit en abondance,
De ceux qui n'ont dequoy se doit resouvenir :
Car c'est de Dieu l'equitable ordonnance,
A fin, que l'indigent ne vienne à defaillir.*

L'abbondanza loro sottovenga alla vostra
indigenza.

*D'i tuoi beni al povero fai parte,
Che sostentato sia di tua abbondanza,
E dall' humanità giamai non ti diparta,
Lasciend' il frate perir nell' indigenza.*

Illorum

Illorum abundantia vestræ inopiæ sit supplementum, vt fiat æqualitas.

FELIX PAUPER FELIX
SI CADAT.



*Hic habet, alter eget; sed prosit copia egenti:
Quod superest, lucrum cedat in alterius.*

C

Was

Received of the Treasurer of the
County of ...

the sum of ...
for ...

...

...

Was du thust / so bedencke das Ende / so wirst du
n immer Bels thun / Syr. 7. v. 40.

Im Mittel steht ein Todten Hauß /
Doch mit vngleichem Ende :
Nie geht Böß vnd Gut eyn vnd auß /
Zum Besten du dich wende.

Quoy que tu faces, qu'il te souviennne de la fin : & tu
ne pecheras point, Syrach. 7. v. 40.

*Ie dors, ie veille, ie mange ou que ie boive,
Tousiours me semble, qu'en mon coeur ie recoive,
Ceste terrible voix: venez au iugement,
Vous morts pour estre induits, en ioye ou tourment.*

Qualunque cosa che tu facci, ricordati del tuo fine,
e mai non peccarai.

*In tutte opere in ogni tua azione,
Pens' alla fine, e à quel iudicio horrendo,
Nel qual compariraj, reddendovi ragione
E delli fatti tuoi salario ricevendo.*

In omni-

In omnibus operibus tuis memorare novissima tua,
& in æternum non peccabis.

POST MORTEM VEL DECUS
VEL DEDECUS.



*Non Mors, sed mortis postica sequela timenda est:
Illa vna; hæc distat; prima vel ima petes.*



1810

1810

1810

1810

1810

1810

1810

1810

1810

Was Ich euch sage / das sage ich euch allen/
Wachet / Marc. 13. v. 37.

Der Scorpion leuffet herum /
Wer wolt nun sicher schlaffen?
Auch schreyt der Han / darumb vernimb!
Wie du entgehst den Straffen.

Ce que ie vous di, ie le di à tous; veillez, Marc.
13. v. 37.

*Le coq bien matineux par son chant te reveille,
Pour avoir l'oeil au bois, entre tant d'ennemys,
Des dangers & des laqs, qui par tout te sont mis,
Dont bien-tost est surpris, qui trop long-temps sommeille.*

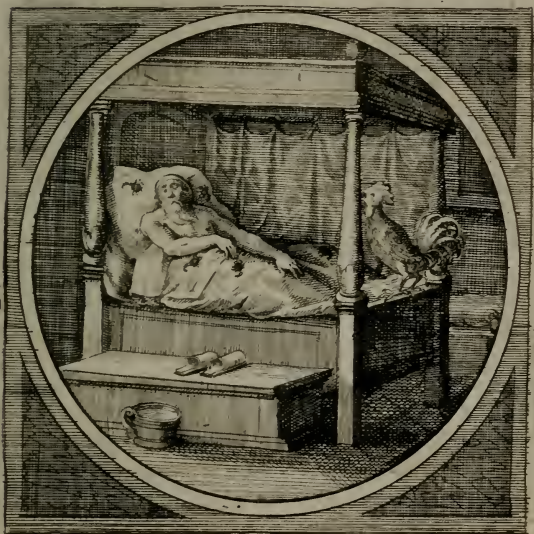
Quello che dico à Voi, dico à tutti, vegghiate.

*Vegghiar si dè, non tempo è di dormire,
Fra tanti lacci da tutte parti tesi,
Da quai facilmente quelli si truovan presi
Chi di ciocca sicurtà si lasciano sopire.*

Quod

Quod autem vobis dico, omnibus dico, vigi-
lare.

SEMPER CANET TIBI
GALLVS;



*Surge æge, nam cantat tibi Gallus: Scorpio acumen
Cauda agit atq; vigila, ne violere, tibi*

ASTOR LENOX TILDEN FOUNDATION
500 FIFTH AVENUE, NEW YORK, N. Y.

1875 100 811111

1875 100 811111

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
500 FIFTH AVENUE, NEW YORK, N. Y.

1870

1870

1870

1870

1870

1870

1870

1870

1870

Laß mich aber mein bescheiden Theil Speiß
dahin nehmen/Prov.30.v.8.

Wol dem der kan zu frieden seyn/
Vnd sich genügen lassen/
Das thut diß Pferd/vnd nimpt Speiß ein/
So weit es kan was fassen.

Donne moy seulement le pain de mon ordinaire,
Prov.30.v.8.

*De trop grande abondance l'homme sen orgueillit,
Aussi la pauvreté tellement l'avilit,
Qu'il oublie son Dieu; voire tout son debyoir:
Heureux qui se contente, de ce qu'il doit avoir.*

Dammi solamente il pane ordinario.

*Nell'abondanza il cuor è contumace;
E in difetto l'istesso vien fallace,
Fin' à scordarsi d'Iddio, e l'equità,
Per contenerlo è mediocrità.*

Tribue

Tribue tantum victui meo necessaria.

TANTUM CONSULE QUÆ-
SO BONI.



Στιγνὴν discе παρόντα, superflua temnere discе:
Quod superest nūc est; pars rata cuique sua est.

D

Das

THE UNIVERSITY OF CHICAGO
LIBRARY



THE UNIVERSITY OF CHICAGO
LIBRARY

Received of the Hon. Secy of the Navy
the sum of \$1000.00 for the
purchase of the U.S.S. Albatross

for the purpose of the
purchase of the U.S.S. Albatross

for the purpose of the
purchase of the U.S.S. Albatross

for the purpose of the
purchase of the U.S.S. Albatross

for the purpose of the
purchase of the U.S.S. Albatross

for the purpose of the
purchase of the U.S.S. Albatross

Das wir nicht mehr Kinder seyen / vnd vns wes-
gen vnd wiegen lassen / von allerley Wind der
Lehre / durch Schalckheit der Menschen/
Ephes. 4. v. 14.

Zu der Lehr soll Beständigkeit/
Das Hertz halten mit Grunde:
Meiden Heuchler und Leichtfertigkeit/
Wie Kinder thun zur Stunde.

Afin que ne soyons plus enfans flottans, demenez-
ca & là à tous vents de doctrine, par la fallace des
hommes, Ephes. 4. v. 14.

*Le coeur bien assuré ne se laisse esbransler,
Ca & là par les vents: voire non par orages,
Batans de tous costez. Mais les Enfans peu sages,
Se laissent comm' on veult, par fraudes demener.*

Accio che non siamo come gli bambini fluttuanti,
menati di quà e di là da tutti venti di dottrina
per fallacia degli huomini.

*Il cuor fedel e saldo che si truova fondato
Suopr' vna rocca ferma, ch' è d' Iddio la parola
Non è da venti di qua di là menato,
Mà quel ch' incerto è, in ogni lato vola.*

Vt iam non simus paruuli fluctantes, & circumferamur omni vento doctrinæ in nequitia hominum.

RECTUM NON VENTILAT AVRA.



*Error doctrinae nunc hæc nunc fluctuat illac:
Pendula mens vento ducitur, ergo volat.*

THE
LIBRARY OF THE
MUSEUM OF NATURAL HISTORY
AND
ZOOLOGY
OF THE
CITY OF LONDON

1871



1871

1871

The first of the two main parts of the book is devoted to a general survey of the history of the world from the beginning of time to the present day. The second part is devoted to a detailed study of the history of the United States from the time of its discovery to the present day.

The first part of the book is divided into two main sections. The first section is devoted to the history of the world from the beginning of time to the present day. The second section is devoted to the history of the United States from the time of its discovery to the present day.

The second part of the book is divided into two main sections. The first section is devoted to the history of the United States from the time of its discovery to the present day. The second section is devoted to the history of the United States from the time of its discovery to the present day.

The first section of the second part of the book is devoted to the history of the United States from the time of its discovery to the present day. The second section of the second part of the book is devoted to the history of the United States from the time of its discovery to the present day.

The second section of the second part of the book is devoted to the history of the United States from the time of its discovery to the present day. The third section of the second part of the book is devoted to the history of the United States from the time of its discovery to the present day.

The third section of the second part of the book is devoted to the history of the United States from the time of its discovery to the present day. The fourth section of the second part of the book is devoted to the history of the United States from the time of its discovery to the present day.

The fourth section of the second part of the book is devoted to the history of the United States from the time of its discovery to the present day. The fifth section of the second part of the book is devoted to the history of the United States from the time of its discovery to the present day.

Die da haben den Schein eines Gottseligen
Wesens / aber seine Krafft verleugnen sie/
2. Tim. 3. v. 5.

Ob wol ein Frosch steht auffgericht/
Hat Fedr vnd Buch vorhanden:
Am besten es ihm doch gebricht/
Vnd ist kein Krafft vorhanden.

Ayans l'apparence de pieté, mais renians la force
d'icelle, 2. Tim. 3. v. 5.

Ce n'est assez d'avoir le beau semblant,
De pieté, qui par de hors se monstre,
Au coeur ell'est, & la se roidit contre
La faulse hypocrisie, pour la mettre à neant.

Che hanno l'apparenza di pietà, mà rinneganti la
forza di essa.

Assai non è l'hauer bell' apparenza
Di pietà, che ben si mostra bella,
Mà senz' effetto: perche cert' è che quella
Scopert' al fin sarà, con severa sentenza.

Habentes

Habentes speciem quidem pietatis, virritem autem
eius abnegantes.

NON VIDERI SED ESSE.



*Dum speciem Pietatis amant, clamantque, coarxantque,
An speciem prater quid pietatis habent?*

D 5 Er

THE UNIVERSITY OF CHICAGO



THE UNIVERSITY OF CHICAGO
 LIBRARY

D 3 6

Er hat zu mir gesagt/ Laß dir an meiner Gnade
genügen/2. Cor. 12. v. 9.

Was dem Hündlein vom Tische zufällt/
Wenn das Kind nimpt sein Speise:
Dasselb ein hungrig Seel, behält/
Und achts für Gottes weise.

Il me dit : ma grace te suffice, 2. Cor. 12. v. 9.

Qui de peu se contente, & n'est trop desireux
De superfluité: tel ne fault d'estre heureux.
Car aussi bien se peult de peu rassasier;
Mais superfluité le peult endommager.

Mi disse : affai ti sia la grazia mia.

Felice quel che di poco contento
Non si dà per arricchirsi tormento
Di picciol fonte si beve senz' impaccio,
Mà l'abondanza spesso si torn' in laccio.

Dixit

Dixit mihi, sufficiat tibi gratia mea.
QVOD DATUR, ACCIPE,
GRATIS.



*Sufficiunt cui parva, huic su it m^a na omnia : nullo
 Qua iure exigitur Gratia, iure sat est.*

Last vns zureissen ihre Bande / vnd von vns
werffen ihre Seile/ Psalm. 2. v. 3.

Last vns zerreißen ihren Zwang/
Spricht das Pferd tühn von Thaten:
Wenn die Natur nicht leidet Trang/
So muß alls vbl gerahen.

Rompons leurs liens, & reiectons leurs chevestres,
Pse. 2. v. 3.

*Le cheval qui le mors en sa bouche ne souffre,
Facilement s'escarte, & iect' en precipice:
Ainsi facilement la ieunesse s'engouffre,
Quand sans estre tenuë, elle suit son caprice.*

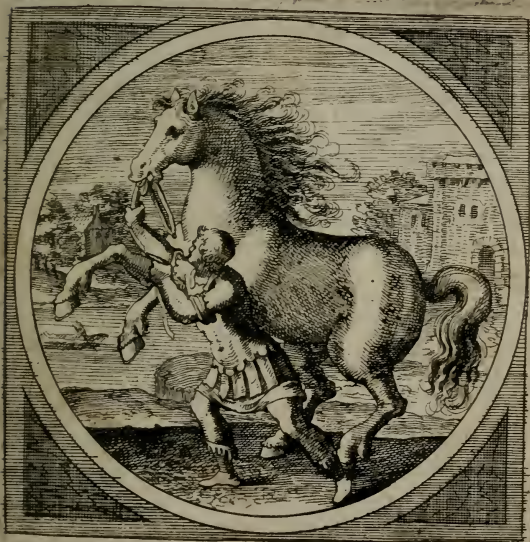
Rompiano gli ligamenti loro, e frangiamo le
lor corde.

*L'indomito cavallo che non admett' il freno,
N' altro gouerno si gett' in precipitio;
Così la gioventù se gli toglì la mano
Di buona disciplina, si perde, ò corre rischio.*

Dirum-

Dirumpamus vincula eorum ; & proiciamus à
nobis iugum ipsorum.

REDIT FRENIS NATURA
REMOTIS.



Hic opus est frenis, si frenum excusseris, effrons,
In vetus, & vetitum præcipitaris iter.

1871

...

...

...

69

Wer ihr Aß anrühret/wirdt vnrein/ Le-
vit. II. v. 36.

Ein Jegel scharpff/vnd Frawenbild/
Sehr stachlicht thun verwunden :
Drumb meid ihr Aß/vnd sey nicht wildt/
So hast mehr guter Sünden.

Celuy qui touchera sa charogne , sera souillé,
Levit. II. v. 36.

*La femme mauuaise, belle, & l'herisson spineux,
Qui les veulent toucher, tousiours sont dangereux,
Pour doncques estre seur, & le mal eviter,
Mieux vault s'en abstenir, & iamaïs les toucher.*

Chi toccherà il suo morticinio farà im-
mondo.

*La donna bell'e mala è come l'erinacio
Che punge quello che lo vuol maneggiare:
Per esse dunche libero dal suo laccio,
Le savio sei, mai non li approsciare.*

Qui

Qui morticinium eorum tetigerit, polluetur.

SED TU ME TANGERE

NOLI.



Horrida sunt spinis mulier nudata & Echinus:

Si propius tangis, tangeris, ergo cave.

Journal

Monday, June 1st, 1880
Left New York at 10:30 AM for
Savannah, Ga. Arrived at 6:00 PM.
Stayed at the Hotel.

Tuesday, June 2nd, 1880
Left Savannah at 8:00 AM for
Macon, Ga. Arrived at 12:00 PM.
Stayed at the Hotel.

Wednesday, June 3rd, 1880
Left Macon at 9:00 AM for
Augusta, Ga. Arrived at 3:00 PM.
Stayed at the Hotel.

Thursday, June 4th, 1880
Left Augusta at 10:00 AM for
Savannah, Ga. Arrived at 6:00 PM.
Stayed at the Hotel.

Friday, June 5th, 1880
Left Savannah at 8:00 AM for
New York, N.Y. Arrived at 10:00 PM.
Stayed at the Hotel.

Saturday, June 6th, 1880
Left New York at 10:30 AM for
Savannah, Ga. Arrived at 6:00 PM.
Stayed at the Hotel.

Der Arme hat nichts / denn ein wenig Brots/
wer ihn drum bringet / der ist ein Mörder/
Syr.34.v.26.

Der Arm hat nichts/nur was ihm gan/
Gott/vnd auch gute Leute:
Noch kan ihm das der Neidt nicht lan/
Vnd nimpt ihm das zur Beute.

Le pain des indigens est la vie des pauvres, quicon-
que le leur oste, est meurtrier, Syr.34.v.26.

L'avare (au pauvre) qui le pain veut soustraire,
Pire est qu'un chien, qui ronge sa besace,
Pressé de faim. Mais ceste plus chienne race,
Non de faim, mais d'envie est poulcée à ce fair.

Il pane è la vita de' poveri, e chi la toglie loro ne è
micida,

L'avarò ch' al povero il pane toglie
Peor è ch' il cane, che glielo ruba e mangia
Di fame. Mà quella brutta e canina fangia
Non di fame mà d' invidia ingorda glielo coglie,

Panis

Panis egentium vita sanguinis est, qui de fraudat
illum, homo sanguinis est.

ET PAVPER INVIDOS
HABET.



Harpyjâ non est câne monstrum tristius vllum,
Namque rapit vitam præripiendo cibum.

THE UNIVERSITY OF CHICAGO

CHICAGO, ILL.



THE UNIVERSITY OF CHICAGO

The first of these is the
 fact that the population of
 the country has increased
 very rapidly since the
 year 1800. This is due
 to a number of causes,
 the most important of
 which are the discovery
 of gold in California
 and the opening of the
 Pacific coast to
 commerce. The result
 has been a great
 increase in the number
 of people who are
 engaged in commerce
 and industry, and a
 corresponding increase
 in the demand for
 goods and services.
 This has led to the
 establishment of many
 new cities and towns,
 and to a great
 increase in the
 production of goods
 and services. The
 result has been a
 great increase in the
 wealth of the country,
 and a corresponding
 increase in the
 standard of living.
 The second of these
 causes is the
 discovery of gold in
 California. This has
 led to a great
 increase in the
 number of people
 who are engaged
 in commerce and
 industry, and a
 corresponding
 increase in the
 demand for goods
 and services. This
 has led to the
 establishment of
 many new cities
 and towns, and
 to a great
 increase in the
 production of
 goods and
 services. The
 result has been
 a great increase
 in the wealth
 of the country,
 and a
 corresponding
 increase in the
 standard of
 living.

Wer Guts mit Bösem vergilt / von des Hause
wirdt Böses nicht lassen / PROV. 17. v. 13.

Das Wasser thut vns viel zu gut /
Mit allen seinen Flüssen :
Noch kein Dancß man ihm darfür thut /
Daß es hats zu genießen.

Celuy qui rend le mal pour le bien; le mal ne partira
point de sa maison, PROV. 17. v. 13.

*L'eau qui nettoye tout, rafreschit & nourrit,
N'a aultre recompense, sinon que tout' ordure,
S'y iecte abondamment. Ainsi r'emporte iniure,
Qui par benignté l'homme ingrat resjouit.*

Il male mai non partirà dalla casa di colui chi
rende male per buono.

*Chi al ingrato fà qualche beneficio
Non altro riceve da lui che quel servizio
Ch' à l'acqua si fà, che tutt' infrese' e netta
Mà perla ricompensa l'ordura vi si getta.*

Qui

Qui reddet mala pro bonis, non recedet malum
de domo eius.

NIHIL EST FÉCISSE
BENIGNE.



*Fons fluit, atque amplos sese diffundit in usus,
Quæredit inde in aquas gratia & spurcities.*

Sibel



Sihe/es stundt ein Baum mitten im Lande/der
war sehr hoch/groß vnd dicke/Dan. 4.v.8.

Ein guter Baum ist Obrigkeit/
Vnd gibt den Thieren Schatten:
In Glück vnd Unglück Freud vnd Leyd/
Kan man ihr nicht entrahten.

Voi - cy un arbre grand & fort, & sa haulteur
touchoit le ciel, Dan. 4.v.8.

*Comme l'arbre aux oiseaux, au bestail l'ombre donne,
Sous laquelle & repos, & pasture elles trouvent:
Ainsi le Magistrat de ses loix environne,
Et nourrit les subiects, qui droict à luy accourent.*

Ecco vn arbore grande e forte, di cui l'altezza
toccava al cielo.

*L'ombra alli animali e nidi alli vcelli
L'arbor verde dà co' suoi rami estesi;
Così il Magistrato cuopr'e alberga quelli
Chi sotto l'vbedienza di esso si son resi.*

Ecce

Ecce arbor in medio terræ & altitudo eius nimia,
magna & fortis.

TUTUM HAC RECUBARE
SUB UMBRA.



*Race Magistratus non est felicior umbra,
Omnia, Dux si sis pacis amator, habes.*

F

Ein

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
1215 FIFTH AVENUE
NEW YORK

THE NEW YORK PUBLIC LIBRARY

ASTOR LENOX TILDEN FOUNDATION

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
1215 FIFTH AVENUE
NEW YORK

செய்து வந்திருக்கிறார்கள். இவ்வாறு செய்து வந்த
காலத்தில் சில சமயங்களில்

பெரிய அளவுக்கு வந்திருக்கிறது
இந்த நிலைமை. இவ்வாறு
வந்திருக்கிற காலத்தில்
பெரிய அளவுக்கு வந்திருக்கிறது

இந்த நிலைமை. இவ்வாறு
வந்திருக்கிறது.

இந்த நிலைமை. இவ்வாறு
வந்திருக்கிறது. இவ்வாறு
வந்திருக்கிறது. இவ்வாறு
வந்திருக்கிறது. இவ்வாறு

இந்த நிலைமை. இவ்வாறு
வந்திருக்கிறது.

இந்த நிலைமை. இவ்வாறு
வந்திருக்கிறது. இவ்வாறு
வந்திருக்கிறது. இவ்வாறு
வந்திருக்கிறது. இவ்வாறு

Ein böse Stunde machet/ daß man aller Freuden
de vergisset/ Syrach. 11. v. 29.

Ein böse Stundt verderbt es all/
Was vor ist gut gewesen:
Darumb hüt dich stäts vor Unfall/
So kanst du baß genesen.

L' Affliction d' un' heure fait oublier les delices,
Syr. 11. v. 29.

*Vn' heure de douleur, fait bien-tost oublier,
La ioye, bien que grande dont on s'est esgayé,
Mais heureux est celuy, qui ia s'est préparé,
A tous ces changemens, & s'en sçait consoler.*

L'afflizzion d' vn hora fa scordar gli gaudij
passati.

*Di l'huom' il gaudio, quantunche grande sia
Si scorda facilmente, per vn hor di dolore:
Ond' il prudente dé preparare il cuore,
Che tal mutazione grave mai non li sia.*

Malitia horæ, obliuionem facit luxuriæ
magnæ.

NON SEMPER OLEUM.



*Hora hoc vna potest, tanta inconstantia mundi est,
De subito ut pessimi leticia omnis eat.*

THE STATE OF NEW YORK

IN SENATE

JANUARY 18, 1891



REPORT OF THE COMMISSIONERS OF THE LAND OFFICE
IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE
JANUARY 18, 1891

THESE ADDITIONS TO THE FIRST EDITION
WAS MADE BY THE AUTHOR IN THE YEAR
1817

THESE ADDITIONS TO THE SECOND EDITION
WAS MADE BY THE AUTHOR IN THE YEAR
1820

THESE ADDITIONS TO THE THIRD EDITION
WAS MADE BY THE AUTHOR IN THE YEAR
1823

THESE ADDITIONS TO THE FOURTH EDITION
WAS MADE BY THE AUTHOR IN THE YEAR
1826

THESE ADDITIONS TO THE FIFTH EDITION
WAS MADE BY THE AUTHOR IN THE YEAR
1829

THESE ADDITIONS TO THE SIXTH EDITION
WAS MADE BY THE AUTHOR IN THE YEAR
1832

Ein jegliches hat seine Zeit / vnd alles Fürnehm-
men vnter dem Himmel hat seine Stundel
Eccles.3.v.1.

Nicht alles sich zugleich thun läßt/
Im Winter ist Eyß gefrohren:
Denn jedes Ding helt sein zeit fest/
Im Sommer ist's verlohren,

Toutes choses ont leur saison, & toutes les entre-
prises soubs le ciel ont leur temps, Eccl.3.v.1.

*Tout a son temps, tout vient en sa saison,
L'hyver, l'Esté, semence & la moisson:
Mais bien sage à bon droict, & prudent se peult dire,
Qui du temps tempere, par temps son prouffit tire.*

Tutte le cose hanno la sua stagione, e tutti gli
disegni sotto il cielo hanno il suo tempo.

*Tutt' hà il suo tempo: tutt' hà sue ragioni
Divers' anchora sono d'il anno le stagioni,
Lequali in tempo gli suoi frutti danno,
Ch' in altre gli vuol, pazzo si pena in vano.*

Omnia

Omnia tempus habent, & suis spaciis transeunt
vniversa sub cælo.

TEMPORA TEMPORE
TEMPERA.



Omnia tempus habent & in aethere & aquore qua sunt:
Temperat hinc sapiens tempora temporibus.

General and Special Agents
for the sale of

THE GREAT AMERICAN
SALE



General and Special Agents
for the sale of

Seine Gerechtigkeit / die er gethan hat / wirdt
nicht angesehen werden / Ezech. 3. v. 20.

Nicht gnug ist es habn wol gethan/
Man muß darben verharren :
Von gutem muß man nicht ablahn/
Nicht Gut mit Böß verscharren.

Les iustices qu'il a faites ne seront plus en
memoire, Ezech. 3. v. 20.

*La vache qui du pied (le lait donné) renverse,
Bien que donnant beaucoup, n'apporte aucun profit :
Ainsi la piété rarement réussit,
Quand quelque lasche tour y vient à la traverse.*

Tutte le giustizie che aurà fatto non saranno
più ricordate.

*La fiera vacca ch' il latte dato spesso
Col piè com' inutil al macell è condotta :
Così la pietà si danna da se stessa,
Che da malignità e vici' è interrotta.*

Non

Non erunt in memoria iustitiæ eius quas fecit.

IUSTUS SE DAMNAT, QVO
PECCAT DIE.



*Quid iuvat uberibus distendere vacca profusis,
Si qua profluvio sunt data, dilapidas.*

Wann

THE
MUSEUM OF THE
SMITHSONIAN INSTITUTION
WASHINGTON, D. C.

Collection of
Smithsonian Institution

1882

செவ்வாய்க்கிழமை 1914 ஜூன் 23
அமெரிக்காவில்

பெரிய வெள்ளம் கரையிலே
பெரிய வெள்ளம் கரையிலே
பெரிய வெள்ளம் கரையிலே
பெரிய வெள்ளம் கரையிலே

அமெரிக்காவில் 1914 ஜூன் 23
அமெரிக்காவில்

அமெரிக்காவில் 1914 ஜூன் 23
அமெரிக்காவில் 1914 ஜூன் 23
அமெரிக்காவில் 1914 ஜூன் 23
அமெரிக்காவில் 1914 ஜூன் 23

அமெரிக்காவில் 1914 ஜூன் 23
அமெரிக்காவில் 1914 ஜூன் 23
அமெரிக்காவில் 1914 ஜூன் 23
அமெரிக்காவில் 1914 ஜூன் 23

Wann du mich demütigest / so machst du mich
groß / Psalm. 18. v. 36.

Das Wasser läuft wol vntersich /
Vnd kan doch sehr hoch kommen:
Also wenn Gott demütigt mich /
Hab ich drauß grossen Frommen.

Quand tu m'affliges tu me fais grand,
Pse. 18. v. 36.

*Ainsi que l'eau pressée surgit en la fontaine,
Saillant toute clere & fresche (chose assez admirable,)
Ainsi pressé d'ennuys, de toy Dieu amiable,
Je suis hault eslevé, oultre la sort' humaine.*

Quando m'affligge, tu mi fai grande.

*L'aqua dal monte ben sotto terra scende
Mà poi nel fonte nel aër saltar si vede;
Così l'afflizzion l'huomo humil ben rende,
Per salir tanto più nel cielo per la fede.*

Dum

Dum affligis me, magnum me facis.

FELIX NECESSITAS QVÆ AD ME-
LIORA COMPELLIT.



*Pressura illa bona est, qua me ad meliora resurgere
Efficit: officium praesto ita pressa meum.*

G

Israel

... ..

... ..

... ..

... ..

... ..

Israel du bringst dich in Unglück/
Osee 13. v. 9.

Ein Ursach seines Unglücks wirdt/
Der Mensch nach seinem willen:
Wol dem/der dämpffet sein Begirdt/
Seinen Vorwitz zu stillen.

Ta perdition vient de toy Israël,
Osee 13. v. 9.

*Qui par sa petulance le chien vient irriter,
Plaindre ne peult que sa propre folie:
Ainsi l'homme souvent le mal à soy convie,
Lequell luy survenant, le fait tard lamenter.*

O Israel, la tua perdizione da te viene.

*Ch' il cane irrita, se da lui morso viene,
Stesso si causa il suo dolor e malo:
Così di perdizione sua è causa quello,
Chi per malizia sua à se tira le fene.*

Perditio

Perditio tua ex te Israel.

NEMO MAGIS LÆDITUR
NISI A SE IPSO.



*Dum lasciva nimis colludit anicla Molosso,
Leditur, & facti vulneris ausa luit.*

OFFICIAL RECORD OF THE
 1912-1913



OFFICIAL RECORD OF THE
 1912-1913

1847-1848. 1849-1850. 1851-1852. 1853-1854. 1855-1856. 1857-1858. 1859-1860. 1861-1862. 1863-1864. 1865-1866. 1867-1868. 1869-1870. 1871-1872. 1873-1874. 1875-1876. 1877-1878. 1879-1880. 1881-1882. 1883-1884. 1885-1886. 1887-1888. 1889-1890. 1891-1892. 1893-1894. 1895-1896. 1897-1898. 1899-1900. 1901-1902. 1903-1904. 1905-1906. 1907-1908. 1909-1910. 1911-1912. 1913-1914. 1915-1916. 1917-1918. 1919-1920. 1921-1922. 1923-1924. 1925-1926. 1927-1928. 1929-1930. 1931-1932. 1933-1934. 1935-1936. 1937-1938. 1939-1940. 1941-1942. 1943-1944. 1945-1946. 1947-1948. 1949-1950. 1951-1952. 1953-1954. 1955-1956. 1957-1958. 1959-1960. 1961-1962. 1963-1964. 1965-1966. 1967-1968. 1969-1970. 1971-1972. 1973-1974. 1975-1976. 1977-1978. 1979-1980. 1981-1982. 1983-1984. 1985-1986. 1987-1988. 1989-1990. 1991-1992. 1993-1994. 1995-1996. 1997-1998. 1999-2000. 2001-2002. 2003-2004. 2005-2006. 2007-2008. 2009-2010. 2011-2012. 2013-2014. 2015-2016. 2017-2018. 2019-2020. 2021-2022. 2023-2024. 2025-2026. 2027-2028. 2029-2030. 2031-2032. 2033-2034. 2035-2036. 2037-2038. 2039-2040. 2041-2042. 2043-2044. 2045-2046. 2047-2048. 2049-2050. 2051-2052. 2053-2054. 2055-2056. 2057-2058. 2059-2060. 2061-2062. 2063-2064. 2065-2066. 2067-2068. 2069-2070. 2071-2072. 2073-2074. 2075-2076. 2077-2078. 2079-2080. 2081-2082. 2083-2084. 2085-2086. 2087-2088. 2089-2090. 2091-2092. 2093-2094. 2095-2096. 2097-2098. 2099-2100. 2101-2102. 2103-2104. 2105-2106. 2107-2108. 2109-2110. 2111-2112. 2113-2114. 2115-2116. 2117-2118. 2119-2120. 2121-2122. 2123-2124. 2125-2126. 2127-2128. 2129-2130. 2131-2132. 2133-2134. 2135-2136. 2137-2138. 2139-2140. 2141-2142. 2143-2144. 2145-2146. 2147-2148. 2149-2150. 2151-2152. 2153-2154. 2155-2156. 2157-2158. 2159-2160. 2161-2162. 2163-2164. 2165-2166. 2167-2168. 2169-2170. 2171-2172. 2173-2174. 2175-2176. 2177-2178. 2179-2180. 2181-2182. 2183-2184. 2185-2186. 2187-2188. 2189-2190. 2191-2192. 2193-2194. 2195-2196. 2197-2198. 2199-2200. 2201-2202. 2203-2204. 2205-2206. 2207-2208. 2209-2210. 2211-2212. 2213-2214. 2215-2216. 2217-2218. 2219-2220. 2221-2222. 2223-2224. 2225-2226. 2227-2228. 2229-2230. 2231-2232. 2233-2234. 2235-2236. 2237-2238. 2239-2240. 2241-2242. 2243-2244. 2245-2246. 2247-2248. 2249-2250. 2251-2252. 2253-2254. 2255-2256. 2257-2258. 2259-2260. 2261-2262. 2263-2264. 2265-2266. 2267-2268. 2269-2270. 2271-2272. 2273-2274. 2275-2276. 2277-2278. 2279-2280. 2281-2282. 2283-2284. 2285-2286. 2287-2288. 2289-2290. 2291-2292. 2293-2294. 2295-2296. 2297-2298. 2299-2300. 2301-2302. 2303-2304. 2305-2306. 2307-2308. 2309-2310. 2311-2312. 2313-2314. 2315-2316. 2317-2318. 2319-2320. 2321-2322. 2323-2324. 2325-2326. 2327-2328. 2329-2330. 2331-2332. 2333-2334. 2335-2336. 2337-2338. 2339-2340. 2341-2342. 2343-2344. 2345-2346. 2347-2348. 2349-2350. 2351-2352. 2353-2354. 2355-2356. 2357-2358. 2359-2360. 2361-2362. 2363-2364. 2365-2366. 2367-2368. 2369-2370. 2371-2372. 2373-2374. 2375-2376. 2377-2378. 2379-2380. 2381-2382. 2383-2384. 2385-2386. 2387-2388. 2389-2390. 2391-2392. 2393-2394. 2395-2396. 2397-2398. 2399-2400. 2401-2402. 2403-2404. 2405-2406. 2407-2408. 2409-2410. 2411-2412. 2413-2414. 2415-2416. 2417-2418. 2419-2420. 2421-2422. 2423-2424. 2425-2426. 2427-2428. 2429-2430. 2431-2432. 2433-2434. 2435-2436. 2437-2438. 2439-2440. 2441-2442. 2443-2444. 2445-2446. 2447-2448. 2449-2450. 2451-2452. 2453-2454. 2455-2456. 2457-2458. 2459-2460. 2461-2462. 2463-2464. 2465-2466. 2467-2468. 2469-2470. 2471-2472. 2473-2474. 2475-2476. 2477-2478. 2479-2480. 2481-2482. 2483-2484. 2485-2486. 2487-2488. 2489-2490. 2491-2492. 2493-2494. 2495-2496. 2497-2498. 2499-2500. 2501-2502. 2503-2504. 2505-2506. 2507-2508. 2509-2510. 2511-2512. 2513-2514. 2515-2516. 2517-2518. 2519-2520. 2521-2522. 2523-2524. 2525-2526. 2527-2528. 2529-2530. 2531-2532. 2533-2534. 2535-2536. 2537-2538. 2539-2540. 2541-2542. 2543-2544. 2545-2546. 2547-2548. 2549-2550. 2551-2552. 2553-2554. 2555-2556. 2557-2558. 2559-2560. 2561-2562. 2563-2564. 2565-2566. 2567-2568. 2569-2570. 2571-2572. 2573-2574. 2575-2576. 2577-2578. 2579-2580. 2581-2582. 2583-2584. 2585-2586. 2587-2588. 2589-2590. 2591-2592. 2593-2594. 2595-2596. 2597-2598. 2599-2600. 2601-2602. 2603-2604. 2605-2606. 2607-2608. 2609-2610. 2611-2612. 2613-2614. 2615-2616. 2617-2618. 2619-2620. 2621-2622. 2623-2624. 2625-2626. 2627-2628. 2629-2630. 2631-2632. 2633-2634. 2635-2636. 2637-2638. 2639-2640. 2641-2642. 2643-2644. 2645-2646. 2647-2648. 2649-2650. 2651-2652. 2653-2654. 2655-2656. 2657-2658. 2659-2660. 2661-2662. 2663-2664. 2665-2666. 2667-2668. 2669-2670. 2671-2672. 2673-2674. 2675-2676. 2677-2678. 2679-2680. 2681-2682. 2683-2684. 2685-2686. 2687-2688. 2689-2690. 2691-2692. 2693-2694. 2695-2696. 2697-2698. 2699-2700. 2701-2702. 2703-2704. 2705-2706. 2707-2708. 2709-2710. 2711-2712. 2713-2714. 2715-2716. 2717-2718. 2719-2720. 2721-2722. 2723-2724. 2725-2726. 2727-2728. 2729-2730. 2731-2732. 2733-2734. 2735-2736. 2737-2738. 2739-2740. 2741-2742. 2743-2744. 2745-2746. 2747-2748. 2749-2750. 2751-2752. 2753-2754. 2755-2756. 2757-2758. 2759-2760. 2761-2762. 2763-2764. 2765-2766. 2767-2768. 2769-2770. 2771-2772. 2773-2774. 2775-2776. 2777-2778. 2779-2780. 2781-2782. 2783-2784. 2785-2786. 2787-2788. 2789-2790. 2791-2792. 2793-2794. 2795-2796. 2797-2798. 2799-2800. 2801-2802. 2803-2804. 2805-2806. 2807-2808. 2809-2810. 2811-2812. 2813-2814. 2815-2816. 2817-2818. 2819-2820. 2821-2822. 2823-2824. 2825-2826. 2827-2828. 2829-2830. 2831-2832. 2833-2834. 2835-2836. 2837-2838. 2839-2840. 2841-2842. 2843-2844. 2845-2846. 2847-2848. 2849-2850. 2851-2852. 2853-2854. 2855-2856. 2857-2858. 2859-2860. 2861-2862. 2863-2864. 2865-2866. 2867-2868. 2869-2870. 2871-2872. 2873-2874. 2875-2876. 2877-2878. 2879-2880. 2881-2882. 2883-2884. 2885-2886. 2887-2888. 2889-2890. 2891-2892. 2893-2894. 2895-2896. 2897-2898. 2899-2900. 2901-2902. 2903-2904. 2905-2906. 2907-2908. 2909-2910. 2911-2912. 2913-2914. 2915-2916. 2917-2918. 2919-2920. 2921-2922. 2923-2924. 2925-2926. 2927-2928. 2929-2930. 2931-2932. 2933-2934. 2935-2936. 2937-2938. 2939-2940. 2941-2942. 2943-2944. 2945-2946. 2947-2948. 2949-2950. 2951-2952. 2953-2954. 2955-2956. 2957-2958. 2959-2960. 2961-2962. 2963-2964. 2965-2966. 2967-2968. 2969-2970. 2971-2972. 2973-2974. 2975-2976. 2977-2978. 2979-2980. 2981-2982. 2983-2984. 2985-2986. 2987-2988. 2989-2990. 2991-2992. 2993-2994. 2995-2996. 2997-2998. 2999-3000. 3001-3002. 3003-3004. 3005-3006. 3007-3008. 3009-3010. 3011-3012. 3013-3014. 3015-3016. 3017-3018. 3019-3020. 3021-3022. 3023-3024. 3025-3026. 3027-3028. 3029-3030. 3031-3032. 3033-3034. 3035-3036. 3037-3038. 3039-3040. 3041-3042. 3043-3044. 3045-3046. 3047-3048. 3049-3050. 3051-3052. 3053-3054. 3055-3056. 3057-3058. 3059-3060. 3061-3062. 3063-3064. 3065-3066. 3067-3068. 3069-3070. 3071-3072. 3073-3074. 3075-3076. 3077-3078. 3079-3080. 3081-3082. 3083-3084. 3085-3086. 3087-3088. 3089-3090. 3091-3092. 3093-3094. 3095-3096. 3097-3098. 3099-3100. 3101-3102. 3103-3104. 3105-3106. 3107-3108. 3109-3110. 3111-3112. 3113-3114. 3115-3116. 3117-3118. 3119-3120. 3121-3122. 3123-3124. 3125-3126. 3127-3128. 3129-3130. 3131-3132. 3133-3134. 3135-3136. 3137-3138. 3139-3140. 3141-3142. 3143-3144. 3145-3146. 3147-3148. 3149-3150. 3151-3152. 3153-3154. 3155-3156. 3157-3158. 3159-3160. 3161-3162. 3163-3164. 3165-3166. 3167-3168. 3169-3170. 3171-3172. 3173-3174. 3175-3176. 3177-3178. 3179-3180. 3181-3182. 3183-3184. 3185-3186. 3187-3188. 3189-3190. 3191-3192. 3193-3194. 3195-3196. 3197-3198. 3199-3200. 3201-3202. 3203-3204. 3205-3206. 3207-3208. 3209-3210. 3211-3212. 3213-3214. 3215-3216. 3217-3218. 3219-3220. 3221-3222. 3223-3224. 3225-3226. 3227-3228. 3229-3230. 3231-3232. 3233-3234. 3235-3236. 3237-3238. 3239-3240. 3241-3242. 3243-3244. 3245-3246. 3247-3248. 3249-3250. 3251-3252. 3253-3254. 3255-3256. 3257-3258. 3259-3260. 3261-3262. 3263-3264. 3265-3266. 3267-3268. 3269-3270. 3271-3272. 3273-3274. 3275-3276. 3277-3278. 3279-3280. 3281-3282. 3283-3284. 3285-3286. 3287-3288. 3289-3290. 3291-3292. 3293-3294. 3295-3296. 3297-3298. 3299-3300. 3301-3302. 3303-3304. 3305-3306. 3307-3308. 3309-3310. 3311-3312. 3313-3314. 3315-3316. 3317-3318. 3319-3320. 3321-3322. 3323-3324. 3325-3326. 3327-3328. 3329-3330. 3331-3332. 3333-3334. 3335-3336. 3337-3338. 3339-3340. 3341-3342. 3343-3344. 3345-3346. 3347-3348. 3349-3350. 3351-3352. 3353-3354. 3355-3356. 3357-3358. 3359-3360. 3361-3362. 3363-3364. 3365-3366. 3367-3368. 3369-3370. 3371-3372. 3373-3374. 3375-3376. 3377-3378. 3379-3380. 3381-3382. 3383-3384. 3385-3386. 3387-3388. 3389-3390. 3391-3392. 3393-3394. 3395-3396. 3397-3398. 3399-3400. 3401-3402. 3403-3404. 3405-3406. 3407-3408. 3409-3410. 3411-3412. 3413-3414. 3415-3416. 3417-3418. 3419-3420. 3421-3422. 3423-3424. 3425-3426. 3427-3428. 3429-3430. 3431-3432. 3433-3434. 3435-3436. 3437-3438. 3439-3440. 3441-3442. 3443-3444. 3445-3446. 3447-3448. 3449-3450. 3451-3452. 3453-3454. 3455-3456. 3457-3458. 3459-3460. 3461-3462. 3463-3464. 3465-3466. 3467-3468. 3469-3470. 3471-3472. 3473-3474. 3475-3476. 3477-3478. 3479-3480. 3481-3482. 3483-3484. 3485-3486. 3487-3488. 3489-3490. 3491-3492. 3493-3494. 3495-3496. 3497-3498. 3499-3500. 3501-3502. 3503-3504. 3505-3506. 3507-3508. 3509-3510. 3511-3512. 3513-3514. 3515-3516. 3517-3518. 3519-3520. 3521-3522. 3523-3524. 3525-3526. 3527-3528. 3529-3530. 3531-3532. 3533-3534. 3535-3536. 3537-3538. 3539-3540. 3541-3542. 3543-3544. 3545-3546. 3547-3548. 3549-3550. 3551-3552. 3553-3554. 3555-3556. 3557-3558. 3559-3560. 3561-3562. 3563-3564. 3565-3566. 3567-3568. 3569-3570. 3571-3572. 3573-3574. 3575-3576. 3577-3578. 3579-3580. 3581-3582. 3583-3584. 3585-3586. 3587-3588. 3589-3590. 3591-3592. 3593-3594. 3595-3596. 3597-3598. 3599-3600. 3601-3602. 3603-3604. 3605-3606. 3607-3608. 3609-3610. 3611-3612. 3613-3614. 3615-3616. 3617-3618. 3619-3620. 3621-3622. 3623-3624. 3625-3626. 3627-3628. 3629-3630. 3631-3632. 3633-3634. 3635-3636. 3637-3638. 3639-3640. 3641-3642. 3643-3644. 3645-3646. 3647-3648. 3649-3650. 3651-3652. 3653-3654. 3655-3656. 3657-3658. 3659-3660. 3661-3662. 3663-3664. 3665-3666. 3667-3668. 3669-3670. 3671-3672. 3673-3674. 3675-3676. 3677-3678. 3679-3680. 3681-3682. 3683-3684. 3685-3686. 3687-3688. 3689-3690. 3691-3692. 3693-3694. 3695-3696. 3697-3698. 3699-3700. 3701-3702. 3703-3704. 3705-3706. 3707-3708. 3709-3710. 3711-3712. 3713-3714. 3715-3716. 3717-3718. 3719-3720. 3721-3722. 3723-3724. 3725-3726. 3727-3728. 3729-3730. 3731-3732. 3733-3734. 3735-3736. 3737-3738. 3739-3740. 3741-3742. 3743-3744. 3745-3746. 3747-3748. 3749-3750. 3751-3752. 3753-3754. 3755-3756. 3757-3758. 3759-3760. 3761-3762. 3763-3764. 3765-3766. 3767-3768. 3769-3770. 3771-3772. 3773-3774. 3775-3776. 3777-3778. 3779-3780. 3781-3782. 3783-3784. 3785-3786. 3787-3788. 3789-3790. 3791-3792. 3793-3794. 3795-3796. 3797-3798. 3799-3800. 3801-3802. 3803-3804. 3805-3806. 3807-3808. 3809-3810. 3811-3812. 3813-3814. 3815-3816. 3817-3818. 3819-3820. 3821-3822. 3823-3824. 3825-3826. 3827-3828. 3829-3830. 3831-3832. 3833-3834. 3835-3836. 3837-3838. 3839-3840. 3841-3842. 3843-3844. 3845-3846. 3847-3848. 3849-3850. 3851-3852. 3853-3854. 3855-3856. 3857-3858. 3859-3860. 3861-3862. 3863-3864. 3865-3866. 3867-3868. 3869-3870. 3871-3872. 3873-3874. 3875-3876. 3877-3878. 3879-3880. 3881-3882. 3883-3884. 3885-3886. 3887-3888. 3889-3890. 3891-3892. 3893-3894. 3895-3896. 3897-3898. 3899-3900. 3901-3902. 3903-3904. 3905-3906. 3907-3908. 3909-3910. 3911-3912. 3913-3914. 3915-3916. 3917-3918. 3919-3920. 3921-3922. 3923-3924. 3925-3926. 3927-3928. 3929-3930. 3931-3932. 3933-3934. 3935-3936. 3937-3938. 3939-3940. 3941-3942. 3943-3944. 3945-3946. 3947-3948. 3949-3950. 3951-3952. 3953-3954. 3955-3956. 3957-3958. 3959-3960. 3961-3962. 3963-3964. 3965-3966. 3967-3968. 3969-3970. 3971-3972. 3973-3974. 3975-3976. 3977-3978. 3979-3980. 3981-3982. 3983-3984. 3985-3986. 3987-3988. 3989-3990. 3991-3992. 3993-3994. 3995-3996. 3997-3998. 3999-4000. 4001-4002. 4003-4004. 4005-4006. 4007-4008. 4009-4010. 4011-4012. 4013-4014. 4015-4016. 4017-4018. 4019-4020. 4021-4022. 4023-4024. 4025-4026. 4027-4028. 4029-4030. 4031-4032. 4033-4034. 4035-4036. 4037-4038. 4039-4040. 4041-4042. 4043-4044. 4045-4046. 4047-4048. 4049-4050. 4051-4052. 4053-4054. 4055-4056. 4057-4058. 4059-4060. 4061-4062. 4063-4064. 4065-4066. 4067-4068. 4069-4070. 4071-4072. 4073-4074. 4075-4076. 4077-4078. 4

Dem Esel gehört sein Futter/Geißel vnd
Last/Syrach 33. v. 25.

Wilt du dem Esel recht thun/sein pfleg/
Daß er sein Ampt verrichte:
Zu rechter zeit/gib Last/Händ/Schläg/
Sonst kompt er gar zu nichte.

La pasture, la Verge, & le fardeau appartiennent
à l'asne, Syr. 33. v. 25.

A l'Asne le fardeau, fourrage & coups on donne,
Aultrement rien ne vault, ainsi au paresseux,
Le pain & le labeur: duquel s'il s'en estonne,
De luy bailler le foïet, ne sois trop scrupuleux.

All'asino si deue il pasto, la verga e
l'onere.

A l'asno il carico, il pasto e il bastone,
Reccarsi dè, chi trar ne vuol seruizio:
Così al seru il par il lavor, con raggione
E buone bastonate dà se non fà l'vfficio.

Cibaria

Cibaria & virga & onus Asino.
HABENDUM ET FER-
RENDUM.



*Sunt tria, quae de iure, pigro, debentur asello:
Officium ut praestet, Virga, Onus, atque Cibus.*

המלכה שרה
 17 שנה
 17 שנה



המלכה שרה
 17 שנה

1. The first of the three main branches of the tree is the

second of the three main branches of the tree is the

third of the three main branches of the tree is the

fourth of the three main branches of the tree is the

fifth of the three main branches of the tree is the

sixth of the three main branches of the tree is the

seventh of the three main branches of the tree is the

eighth of the three main branches of the tree is the

ninth of the three main branches of the tree is the

tenth of the three main branches of the tree is the

eleventh of the three main branches of the tree is the

twelfth of the three main branches of the tree is the

thirteenth of the three main branches of the tree is the

fourteenth of the three main branches of the tree is the

fifteenth of the three main branches of the tree is the

sixteenth of the three main branches of the tree is the

seventeenth of the three main branches of the tree is the

eighteenth of the three main branches of the tree is the

nineteenth of the three main branches of the tree is the

twentieth of the three main branches of the tree is the

Welchen der Bauch ihr Gott ist / vnd ihr Ehre
zu Schanden wirdt / dere die jrdisch gesinnet
seyn / Phil. 3. v. 19.

Jrdisch gesinnt seyn / vnd den Bauch /
Füllen mit Sauffn vnd Fressen /
Vnd zum Gott machen deinen Schlauch /
Das heist Gott gar vergessen.

Le Dieu desquels est le Ventre, & leur gloire est en
leur confusion, qui pensent des choses terrien-
nes, Phil. 3. v. 19.

*Qui trop est desirieux de se remplir la pance,
Et n'a aultre soulcy, que d'heur & de grandeur,
Du monde immonde: certes bien peu s'avance;
Ains se plonge à la fin en ruine & malheur.*

l'Iddio dè quali è il ventre, e la gloria loro in con-
fusione, chi non fanno altro che cose terrene.

*Le brutte voluptà chi sempre và cercando,
E n' hà altri pensieri che di cose mundane;
Nell' fin' confusione e pene assai truovando,
Il cielo perde e le cose souverane.*

Quo-

Quorum Deus venter est, & gloria in confusione
ipforum, qui terrena sapiunt.

LARGUS CORPORI, PARCUS
ANIMÆ.



*Quæis gula venter, & esca Deus sunt, gurguliones
Sunt, & dum sapiunt terrea, desipiunt.*

Dence

THE
LIBRARY OF THE
UNITED STATES DEPARTMENT OF AGRICULTURE
WASHINGTON, D. C.



RECEIVED
JAN 10 1900

1900

the first of these is the fact that the
 British government has been unable to
 secure the necessary funds to carry out
 its policy of expansion.

It is true that the British government has

been unable to secure the necessary funds

to carry out its policy of expansion.

It is true that the British government has

been unable to secure the necessary funds

to carry out its policy of expansion.

It is true that the British government has

been unable to secure the necessary funds

to carry out its policy of expansion.

It is true that the British government has

been unable to secure the necessary funds

to carry out its policy of expansion.

It is true that the British government has

been unable to secure the necessary funds

to carry out its policy of expansion.

It is true that the British government has

been unable to secure the necessary funds

to carry out its policy of expansion.

It is true that the British government has

been unable to secure the necessary funds

to carry out its policy of expansion.

It is true that the British government has

been unable to secure the necessary funds

to carry out its policy of expansion.

It is true that the British government has

been unable to secure the necessary funds

Dencke nicht vber dein Vermögen/sondern was
Gott dir befohlen hat/ deß nim̃ dich stäts an/
Syrach 3. v. 22.

Thue nur was dein Vermögen hat/
Vnd was dir Gott erkohren :
Sonst schaffstu nichts vnd ist dein Rath/
Mitm Krebs vnd Esl verlohren.

Ne recherche point les choses, qui sont plus haultes
que toy : mais pense sainctement à ce qui t'est
commandé, Syr. 3. v. 22.

*Celuy qui entreprend plus qu'il ne peult parfaire,
Ce trouve en fin confus, & de honte & d'ennuys:
Demeure donc chez toy, & tasche de complaire,
Aceluy qui bening, en ta charge t'a mis.*

Non ricerca le cose che sono più alte , mà pensa
santamente à quello che ti è comandato.

*Chi più si carica di quell' che può portare,
Al peso grande stanco soccomberà,
Mà chi s' occupa in quell' che può perfare
Venendone al fine lode ne riceurà,*

Altiora

Altiora te ne quæsieris, sed quæ præcepit tibi Deus,
illa cogita semper.

MULTI MULTA OPTANT, PAU-
CA POSSUNT.



*Non pete quod Natura negat, sed propria agendo,
Immaturo expers ambitionis eris.*

AMERICAN MEDICAL ASSOCIATION
PUBLISHED WEEKLY
CHICAGO, ILL., U.S.A.

Vol. 11, No. 11, November 1918
Published by the American Medical Association
535 North Dearborn Street, Chicago, Ill.

APPENDIX

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

LONDON

Printed by J. Streater

at the Sign of the Gun

in St. Dunstons Church-yard

1679

By Authority

Es sind etliche Tischfreunde / vnd halten nicht
in der Noth / Syrach 6.v.10:

Ein Freundt in der Noth der wol steht bey /
Den thue ich sehr hoch schätzen:
Aber wer für Mäüß sucht den Bren /
Das sind gar böse Ragen.

Il y en a aussi qui sont amis de table, & ne perseve-
rent point au temps de tribulation, Syr. 6.v.10.

Tel a beaucoup d'amis; mais qui ne sont de mise,
Soubs ce loüable nom; maint maraud se desguise.
Qui cherche son prouffit; ta bourse, ta despenſe;
Mais pour l'adversité tel amy ne s'avance.

Sono anche amici di tavola e non perseverano nel
tempo di tribulazione;

Amici molti chi è felice truova,
Accorron molti dov' il guadagno giova:
Se vien l'adversità, tutti ti lascieranno,
O pochi al men, amici ti saranno.

Est Amicus socius mensæ, & non permanebit in
die necessitatis.

CARET AMICIS INFELI-
CITAS,



*Felis ô infelix & tantum ollaris Amicus,
Qui, pro mure, sapit iura, rapitque dapes.*

No.

1111

1111

1111

1111

1111

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

Seidt frölich in Hoffnung / gedultig in
Trübsal/ Rom.12.v.12.

Das mache die Hoffnung daß Ich kan/
Freu auff der Lauten schlagen:
Ob ich schon bin gethan in Bann/
Thue ich doch nicht verzagen.

Ioyeux en Esperance: patiens en tribulation,
Rom.12.v.12.

Captif aux fers, mais libre en Esperance,
Triste & ioyeux, scachant mon innocence:
Des fers ie me sens tristement affligé,
Mais de l'Espoir me trouve grandement soulagé.

Lieti nelle speme: patienti nella tribu-
lazione.

Tant'è la forza della vera innocenza
Ch' anch' in adversità l'huom' non è spaventato,
Anzi lieto rimane in essa, con speranza
D'esser al fin con gaudio e honor liberato.

Spe gaudentes, in tribulatione patientes.

SPES ET PATIENTIA

VINCUNT.



*Corpore captivus, sum liber mente, dolensque
Gaudeo, sic firmat me anchora fida spei.*

H 5

Guise

1877-1878

1877-1878

1. The first part of the analysis is the

general case.

2. The second part is the special case

of the general case.

3. The third part is the special case

of the special case.

4. The fourth part is the special case

of the special case.

5. The fifth part is the special case

of the special case.

6. The sixth part is the special case

of the special case.

7.

8. The eighth part is the special case

of the special case.

9. The ninth part is the special case

of the special case.

10. The tenth part is the special case

11.

Gute Arbeit gibt herrlichen Lohn/
 Sap. 3. v. 15.

Zusammen stehn Arbeit vnd Ehr/
 Diß wirdt durch Jenz erhalten:
 Damit sich nun dein Ruhm vermehr/
 So laß vor Arbeit walten.

Le fruit des bons labeurs, est plein de bonne
 renommée, Sap. 3. v. 15.

Rien sans labeur. Labeur l' honneur couronne:
 Qui bien a laboure, trouve sa recompense.
 Ne sois donc paresseux, ou lasche, ains par vaillance,
 Tens tousiours à l' honneur que la vertu te donne.

Di buoni lavori il frutto è glorioso,

Labore honesto sempr' è accompagnato
 D' honore, che come il vero suo premio,
 Si dà a quel, e se l' infund' in gremio
 Che con acre sudor' il volto hà bagnato.

Bonorum

Bonorum laborum gloriosus est fructus.
 AD HONOREM, PER LA-
 BOREM.



*Sequiturque, caduntque, simul labor atque Honor: ergo labora;
 Debemus atque sua sponte sequemur Honor.*

Went

संस्कृत-विज्ञान-संज्ञा-सूची
 १. अक्षर-संज्ञा-सूची
 २. अक्षर-संज्ञा-सूची
 ३. अक्षर-संज्ञा-सूची

संस्कृत-विज्ञान-संज्ञा-सूची
 १. अक्षर-संज्ञा-सूची
 २. अक्षर-संज्ञा-सूची
 ३. अक्षर-संज्ञा-सूची

1870

1870

1870

1870

1870

1870

1870

1870

1870

1870

1870

1870

1870

1870

1870

1870

Wenn Trübsal da ist / so sucht man dich!
Esa. 26. v. 16.

Durch Kunst kan man dem Hunger wehren /
Der Kunst braucht mann in Nöthen :
Aber durchs Bett sucht man Gott den H. Ern /
All Unglück zu verhüten.

Ils r'ont cêrché en angôisse, Esa. 26. v. 16.

Certes la pauvreté, la disette, & la faim,
Maistresse d'industrie duit au labeur la main :
D'elle toutes les arts ont prins commencement,
Richesses & honneurs en sont l'accroissement.

Nella angoscia ti hanno ricercato.

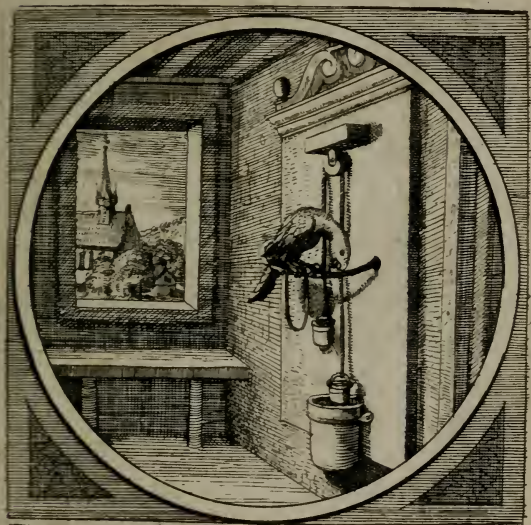
Ch' insegnò il parlar human' al papagallo e
Al corvo ancora e altri tal' uccelli ?
La dura fame d'arti maestra, senza fallo
Che pena il ventre, e muove gli cervelli.

In an-

In angustia requisierunt te:

MELIORA DOCEMUR

EGENDO.



*Pauperies quid non designat? operta recludit,
Imo facit superas scandere saepe domos.*

I

Schaffner

AMERICAN MEDICAL ASSOCIATION
PUBLISHED WEEKLY



Published by the American Medical Association, 535 North Dearborn Street, Chicago, Ill.
Subscription price, \$5.00 per annum in advance.

Vol. 10, No. 1

Schaffet / daß ihr selig werdet mit Furcht vnd
Zittern/Phil. 2.v.12.

Ein Knab mit der Pappirnen Leuchte/
Der geht mit Sorg zur Schulen :
Vnd doch der Ruht sich nicht engeucht/
Sein Wolfarth zu erholen.

Employez vous à vostre salut avec crainte &
tremblement. Phil.2.v.12.

*L'Esprit de l'homme leger & trop volage,
S'il n'est bien retenu sous crainte en son bas aage:
Iamais, ou rarement entre au temple d'honneur,
Mais par crainte est mené à gloire & grandeur.*

Operate la vostra salute con timore
e tremore.

*La gioventù sciolta e senza timore,
Si perde presto, ne al tempio d'honore
Ascende mai. Così ne alla vita,
Quel non pervien' ch' ogni timor rifiuta.*

Cum

Cum metu & tremore vestram salutem
operemini.

UBI NON TIMOR, IBI NON
HONOR.



*Ignem charta timet virgamque scholasticus acrem :
Namque metu res est plena, salutis iter.*

THE JOURNAL OF THE
 THE JOURNAL OF THE

THE JOURNAL OF THE
 THE JOURNAL OF THE

1883

1883

1883

1883

1883

1883

1883

1883

1883

1883

1883

Außwendig Streit / inwendig Forcht/
2. Cor. 7. v. 5.

Wo bleib ich nun? Hie ist der Geyr/
Vnd wil vns gar aufffressen:
Außwendig Streit vnd Forcht in mir/
Hat Herz vnd Muth besessen.

Assaults par dehors & crainte par dedans,
2. Cor. 7. v. 5.

*Comme la poule en cage du Milan combatuë,
En crainte & en combat se trouve en mesme instant:
Ainsi l'ame fidele de combat bien souvent,
Par de hors, & dedans de crainte est abatuë.*

Combatti di fuora, di dentro timore.

*La galina in caggia di fuora combattuta,
Di dentro d'i polsini time gli duri dannj,
Così sempr' è la vita d'i Christiani, tutta
Di fuora e dentropiena di combatt' e affanni.*

Foris pugnae, intus timores.

PLUS INEST MALI EXSPECTAN-
DO QUAM PATIENDO.



*Vimine conclusas trux terret milvus aviclas,
Hinc metus est intus, pugnaque aperta foris.*

AMERICAN SOCIETY OF
 MATHEMATICS



Published by the
 American Society of Mathematics

Unser Seel ist entrunnen / wie ein Vogel dem
Strick des Voglers / der Strick ist zurissen /
vnd wir sind loß / Psal. 124. v. 7.

Ein Vogel frey dem Strick kompt ab /
Unser Seel thet entrinnen :
Weil Gott der H. Erz gar nicht zugab /
Daß ihr Zorn vns kondt brinnen.

Nostr' ame est eschappée, comme L'oyseau du laqs
de L'oyseleur, le laqs est rompu, & nous sommes
eschappez, Pse. 124. v. 7.

L'oiseau de la cage une fois eschappé,
D'y retourner n'en a trop grand' envie :
Souviens-toy ô homme, que tu es rachepté,
De mort & de peché, pour n'y retourner mie.

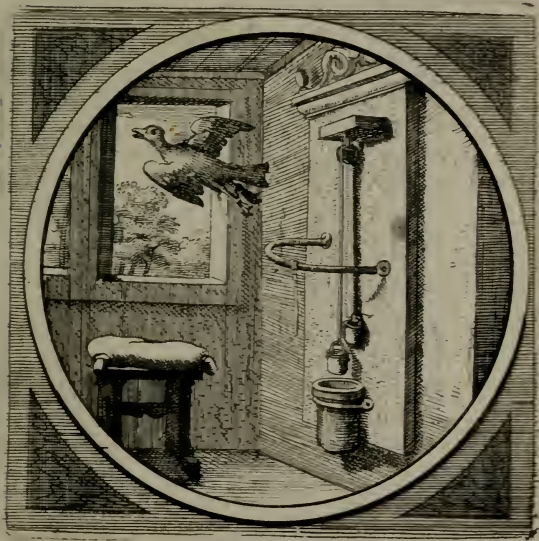
Scampata è l'anima nostra, comme l'uccello
dalla gabbia dell'uccellaio. Rotto è il laccio
e noi siamo liberati.

Come l'uccell' da caggia liberato,
Lieto se n' vole, ne vi ritorna mai :
Così ti scorda mai che da mort' e peccato,
Per Christo liberato, non vi ritornar dej.

Anima

Anima nostra sicut avis erepta est de laqueo, venan-
 rium, laqueus contritus est, & nos liberati sumus.

ANIMUM VEGETA LIBER-
 TAS ALIT.



*Gratia quanta Dei est! furias evasimus hostis,
 Haud secus ut rupto fune volucris abis.*

Des

ROYAL SOCIETY OF MEDICINE

AND OF THE LONDON MEDICAL SOCIETY

Vol. 10, Pt. 1, 1917



Published by the Royal Society of Medicine, 11, St. Andrews Place, Regent's Park, London, N.W.1

Deß Tages für die Hitze/vnd eine Zuflucht vnd
Verbergung für dem Wetter vnd Regen/
Esa. 4. v. 6.

An einer Seit/die Sonn mich sticht/
Zur andern ist böß Wetter/
Gott vnd dem Gbett ich mich verpflicht/
Die beyd sind mein Erretter.

Ombrage contre la chaleur du iour, & cachee
contre les tourbillons, & la pluye, Esa. 4. v. 6.

*De l'un costé du Soleil la chaleur,
M'ard, & de l'autre ie voy la grand' tempeste:
Où donc me tourneray sinon vers toy seigneur?
Car tu seul es celuy, qui fait ombre à ma teste.*

Ombracolo contra gli calori del giorno e sicura
protezzione contra il turbine e la pluvia.

*Il vento da l'vn lato, da l'altro il calore
D'il sol mi batte, esposto à gran tempesta,
Do misr' volgero le man' gl'occh' il cuore
Se non à te Signore che mi cuopri la testa.*

In ym-

In umbraculum diei ab æstu, & in securitatem & absconſionem à turbine & à pluvia.

PRECES AD UTRUMQUE
PARATÆ.



*Nox furat, aut urat Lux ſole, iuvabor ab umbrâ,
Quam dum capto, preces fundo, levorque metu.*

10/21/1911 - 10/21/1911
 10/21/1911 - 10/21/1911

10/21/1911 - 10/21/1911

10/21/1911 - 10/21/1911
 10/21/1911 - 10/21/1911

10/21/1911 - 10/21/1911
 10/21/1911 - 10/21/1911

10/21/1911 - 10/21/1911
 10/21/1911 - 10/21/1911
 10/21/1911 - 10/21/1911

10/21/1911 - 10/21/1911

10/21/1911 - 10/21/1911
 10/21/1911 - 10/21/1911
 10/21/1911 - 10/21/1911

Ihr solt das Heyligthumb nicht den Hunden
geben/Matth.7.v.6.

Das Heyligthumb gebürt sich nicht/
Zu werffen für die Hunde:
Gotts Wort vnd Willen mit Ernst verricht/
Nicht führ es nur im Munde.

Ne iectez point la chose sainte aux chiens,
Matth.7.v.6.

*Aux dons de Dieu, pour les administrer,
Prudent il te faut estre, de peur que par l'abus,
Ne te trouves à la fin pour mal-versé confus.
Et sçache bien qu' au chien le saint ne doibs iecter.*

Non gettate le cose sante à cani.

*D'Iddio gli doni guardati di spreggiare,
Che con timore si devon maneggiare,
Ben empio è quello, che come profane
Le perle al porco getta, le cose sant' al cane.*

Nolite

Nolite sanctum dare canibus.

DONA HAUD ABIICIENDA
DEORUM.



*Est canis, atque canina sapit, qui dona DEORUM;
Abijcit, & spurco polluit ore sacrum.*

1897

THE NEW YORK PUBLIC LIBRARY

ASTOR LENOX TILDEN FOUNDATION
500 N. 5TH ST. NEW YORK, N. Y.

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
500 N. 5TH ST. NEW YORK, N. Y.

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
500 N. 5TH ST. NEW YORK, N. Y.

the first of these is the fact that the
 government has been unable to
 maintain a consistent policy
 in the face of the opposition
 of the people. The second is
 the fact that the government
 has been unable to maintain
 a consistent policy in the face
 of the opposition of the people.
 The third is the fact that the
 government has been unable to
 maintain a consistent policy in
 the face of the opposition of the
 people. The fourth is the fact
 that the government has been
 unable to maintain a consistent
 policy in the face of the
 opposition of the people. The
 fifth is the fact that the
 government has been unable to
 maintain a consistent policy in
 the face of the opposition of the
 people. The sixth is the fact
 that the government has been
 unable to maintain a consistent
 policy in the face of the
 opposition of the people. The
 seventh is the fact that the
 government has been unable to
 maintain a consistent policy in
 the face of the opposition of the
 people. The eighth is the fact
 that the government has been
 unable to maintain a consistent
 policy in the face of the
 opposition of the people. The
 ninth is the fact that the
 government has been unable to
 maintain a consistent policy in
 the face of the opposition of the
 people. The tenth is the fact
 that the government has been
 unable to maintain a consistent
 policy in the face of the
 opposition of the people.

Diesen ein Geruch des Todes zum Tode / Je-
 nen aber ein Geruch des Lebens zum Leben /
 2. Cor. 2. v. 16.

Ein Seit ist dürr / die ander grünt /
 Das ist der Baum der Gnaden :
 Wann dich die eine Schlang versünt /
 Thut dir die ander kein Schaden.

Aux uns certes odeur de mort à mort , mais aux
 aultres odeur de vie à vie, 2. Cor. 2. v. 16.

*Au desert le serpent les hommes accabla,
 Mais aussi le serpent d'airain les soulagea :
 Du Serpent vient la mort ; du Serpent vient la vie
 Cestuy-là tu fuiras , cestui-cy te convie.*

Agli vni odore di morte à morte , à gli altri
 odore di vita à vita.

*La serpe nel deserto gl' Israeliti uccise,
 La serp' iui' ancor in sanità gli rimise ;
 Da l' vn venne la morte , mà dall' altra la vita,
 Fuggire quella dei , ma quest' à se t' invita.*

Aliis quidem odor mortis in mortem, aliis autem
odor vitæ in vitam.

ETIAM SALUS EX INI-
MICIS.



*Arida pars vna est, vires altera; ut anguis & arbor
Auctor sit vita, ceu fuit ante necis.*

2000

2000

2000



2000

2000

2000

Du wägest dein Gold vnd Silber ein/warumb
wägest du nicht auch deine Wort auff der
Gold-Wage? Syrach 28.v.29.

Du wägst dein Goldt vnd Silber eyn/
Nicht laß es dabey gwenden:
Dein Wort solln auch gewogen seyn/
Auff daß sie dich nicht schänden.

Serre ton or & ton argent , & mets mesure à ta
bouche, Syr. 28.v.29.

*L'or souvent & au pois se prouve, & à la touche,
Pour n'en estre trompé. Mais ha fol ignorant,
Pourquoy n'esprouves tu, ce qui sort de ta bouche?
Car ta parole vaine t'accable bien souvent.*

L'oro e l'argento tuo guarda , e metti mensura
alla tua bocca.

*Tu pruovi l'or al peso e alla tocca,
Per non esser fraudato; mà ignorante pazzo,
Perche non pruovi quello che ti sale di bocca,
E ti fai à te stesso, con tue parole laccio?*

Aurum

Aurum tuum & argentum tuum confa, & verbis
tuis facito stateram?

NON SONET OS, NISI COR-
DE TRAHATUR.



*Sollicitat dubium digitis librantibus aurum !
Cur non & lingua verba profusa librat ?*

The following is a list of the
 names of the persons who
 have been appointed to the
 various offices of the
 Board of Directors of the
 City of New York, for the
 year 1900.

Wer Holz spaltet/der wirdt davon verlegt
werden/Eccles.10.v.9.

Wer Holz spaltet/der seh wol zu/
Daß er sich nicht vbreile:
Zu sehr enffern das bringt Vnruh/
Besser ist Rath vnd gut Weile.

Qui fend le bois, il sera en danger par iceluy,
Eccles.10.v.9.

*Qui fend le bois bien-souvent soy-mesme blesse,
Des festus resultans. Ainsi aussi advient,
A celuy qui de nuire aux aultres prend lieffe,
Que de sa mauvaistie le premier il se plaint.*

Chi taglia il legno, farà in pericolo per
esso.

*Chi legni fende, spesso n'è vulnerato,
Dalli fragmenti che li volano contra:
Così chi di nuocer ad altrui hà grato,
Più tosto che pensa il suo mal rincontra.*

Qui

Qui scindit ligna vulnerabitur ab eis.

NOCITURE ALIIS CAVE

TIBI.



*Ligna secans caveat, ne in sese saviat, ictu
Savior: omnis enim vis sibi culpa mali est.*

1843

1843

1843

1843

1843

1843

1843

1843

1843

1843

1843

1843

1843

1843

1843

1843

1843

1843

1843

1843

1843

1843

1843

Arzt hilff dir selber / Luc. 4. v. 23.

Mancher leid Schaden / vnd wil mit Trug /
Andern zu Hülffe kommen:
Ein Arzt aber kom̃ ihm selbst zu Rug /
Sonst hat man sein kein Frommen.

Medicin guarì toy, toy - mesme,
Luc. 4. v. 23.

*Pour les maux estrangers tu trouues mill' receptes;
Et pour les tiens, ton art ne te suffit:
Pour reformer aultruy tu as bien des preceptes,
Mais commence par toy, à bon droict on te dit.*

Medico cura te stesso.

*Chi per riprender altrui è parato;
Per non esser d'ognun vituperato:
Se stesso emendi prim' e poi riguardi
Che vers' altrui di diletione ardi.*

Medice

Medice cura te-ipsū.

ORDINATA CHARITAS INCI-
PIT A SEIPSA.



*Ipse suos oculos, curans aliena Machaon
Negligit : at Medicus sit sibi quisque prior.*



The Journal is published weekly, except on
Sundays and public holidays, and is sent to all
members of the Association free of charge.

... ..

... ..

... ..

... ..

... ..

... ..

... ..

Wer in der Brunst steckt / der ist wie ein brennend
Feyer / vnd höret nicht auff / biß er sich
selbst verbrenne / Syrach. 23. v. 22.

Lieb ist ein Brunst im Herzen tieff /
Die thut das Herze braten :
Da mancher durch ein Feyer nachlieff /
Vnd kan ihm doch nicht rathen.

L'homme chaud est comme feu ardent, qui ne se
peult esteindre, qu'il ne soit consumé, Syr. 23.
vers. 22.

*Comm' ard le ieune amant, & ne peult reposer,
Iusqu' avoir assouvi sa malheureuse rage :
Ainsi l' homme meschant, semble quil se soulage,
Quand il peult pour aultruy, quelque mal composer.*

L'huomo ardente è come il fuoco, che non si può
estinguere, se non sia consumta la materia.

*Il fuoco quanto più secchi li getti legni,
Tanto più n' arde, finche sia consunto
Il nutrimento : Così il perverso gli disegni
Mali suol perseguir che non lor manchi punto.*

Anima

Anima calida quasi ignis ardens, non extinguetur
donec aliquid glutiat.

NUMQUID AGAM; SED
QUOD AGAR.



Vritur omnis amans, animusque, hoc pascitur igne
Inquies; unde sui est fax sibi flamma mali.

L 5

Wenni

1871
The following is a list of the names of the persons who have been elected to the office of Justice of the Peace for the year 1871.
The names are as follows:
1. John A. Smith
2. James B. Jones
3. William C. Brown
4. Charles D. White
5. Edward F. Green
6. George H. Black
7. Henry I. Grey
8. Thomas J. Pink
9. Robert K. Blue
10. Daniel L. Yellow

1872
The following is a list of the names of the persons who have been elected to the office of Justice of the Peace for the year 1872.
The names are as follows:
1. John A. Smith
2. James B. Jones
3. William C. Brown
4. Charles D. White
5. Edward F. Green
6. George H. Black
7. Henry I. Grey
8. Thomas J. Pink
9. Robert K. Blue
10. Daniel L. Yellow

1873
The following is a list of the names of the persons who have been elected to the office of Justice of the Peace for the year 1873.
The names are as follows:
1. John A. Smith
2. James B. Jones
3. William C. Brown
4. Charles D. White
5. Edward F. Green
6. George H. Black
7. Henry I. Grey
8. Thomas J. Pink
9. Robert K. Blue
10. Daniel L. Yellow

1874
The following is a list of the names of the persons who have been elected to the office of Justice of the Peace for the year 1874.
The names are as follows:
1. John A. Smith
2. James B. Jones
3. William C. Brown
4. Charles D. White
5. Edward F. Green
6. George H. Black
7. Henry I. Grey
8. Thomas J. Pink
9. Robert K. Blue
10. Daniel L. Yellow

1875
The following is a list of the names of the persons who have been elected to the office of Justice of the Peace for the year 1875.
The names are as follows:
1. John A. Smith
2. James B. Jones
3. William C. Brown
4. Charles D. White
5. Edward F. Green
6. George H. Black
7. Henry I. Grey
8. Thomas J. Pink
9. Robert K. Blue
10. Daniel L. Yellow

1876
The following is a list of the names of the persons who have been elected to the office of Justice of the Peace for the year 1876.
The names are as follows:
1. John A. Smith
2. James B. Jones
3. William C. Brown
4. Charles D. White
5. Edward F. Green
6. George H. Black
7. Henry I. Grey
8. Thomas J. Pink
9. Robert K. Blue
10. Daniel L. Yellow

Wenn ein Eisen stumpff wirdt/ muß mans mit
macht wider schärpffen / Also folget auch
Weißheit dem Fleiß/ Eccles. 10. v. 10,

Das Eisen stumpff wirdt scharpff gemacht/
Wenn mans mit Fleiß thut wegen:
Mit grossem Ernst nach Weißheit tracht/
Sonst wirdt sich der Kost setzen.

Si le fer est rebouche : celui qui en use s'efforcera
tant plus: ainsi apres diligence suit la Sapience,
Eccles. 10. v. 10.

*Le fer rouillé & rebouche s'aguise,
Frotté contre la pierre, iusqu'à prendre splendeur :
Ainsi l'esprit de l'homme, exercé se ravise,
Croissant de iour en iour, en sapience & honneur.*

Il ferro ottuso s'acue per forza sopra la pietra,
cossi dopo la diligenza segue la sapienza.

*Il ferro ottuso con la cote s'aguzza,
Il ruginoso su la pietra fregato,
Lucido vien. E l'ingenio essercitato,
Quantunch'ottuso, o tardo, a perfettion si drizza.*

Si ob-

Si obtusum fuerit ferrum, multo labore exacuetur;
& post industriam sequetur sapientia.

USU ET CURA SAPIENTIA
CRESCIT.



*Cos acuit ferrum, quamvis rubigine laesum,
Cur non ingenium laviget artis opus?*

D daf

ASTOR LENOX AND TILDEN FOUNDATIONS

119 N. 4th St. New York City

THE NEW YORK PUBLIC LIBRARY

ASTOR LENOX AND TILDEN FOUNDATIONS



THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX AND TILDEN FOUNDATIONS

Received of the Treasurer of the
 Board of Education the sum of
 \$100.00 for the year 1884

Witness my hand and seal this
 1st day of January 1884
 at New York City

John A. Dix
 Mayor of the City of New York

John A. Dix
 Mayor of the City of New York

John A. Dix
 Mayor of the City of New York

John A. Dix
 Mayor of the City of New York

Daß ich köndt ein Schloß an meinen Mund
legen / vnd ein fest Sigel auff mein Maul
drucken / daß ich dadurch nicht zu Fall käme/
Syrach 22.v.33.

Ein weiser Mann verschleust den Mund/
Regiert das Herz in gleichen:
Daß ihn kein Unfall mög zur Stund/
Durch Unbedacht erschleichen.

Qui est ce qui mettra une museliere à ma bouche, &
cachetera de prudence mas levres, afin qu'elles
ne me facent tomber, Syr. 22.v.33.

Le Sage de son coeur, & de sa bouche est maistre,
Le fol sa vanité au caquet fait paroistre:
Et tombe en maint mal'heur; du quel point n'est attainct,
Celuy qui & son coeur & sa langue contraind.

Chi metterà guardia alla mia bocca, & seglierà di
prudenza gli labij miei accio chè io non caschi
per essi.

Il Sabio maestro è del cuer e della bocca,
Il ciocco per la bocca il cuor ancor palesa;
Onde tal volta tanto malo lo tocca,
Ch' in van' è troppo tardi piange sua pazzera.

Quis

Quis dabit ori meo custodiam, & super labia mea
signaculum certum, & non cadam?

NIL SIT IN ORE, QVOD NON
PRIUS IN SENSU.



*Est Sapiens cordis moderator & oris: in unum
Ergo vt convenient, cor preme, claude labra.*

M

Er

Er selbst der Sathan verstellet sich in einen En-
gel des Lichtes/2. Cor. II. v. 14.

Der Tausendkünstler kan sich wol/
In Englisch Licht verstellen:
Unterm Schaffsbalck daß man nicht sol/
Mercken / wie er vns wil fällen.

Sathan mesine se transfigure en ange de lumiere,
2. Cor. II. v. 14.

Bening sois envers tous, mais à bien peu te fié,
Car tel se monstre doux, qui de nuire a envié,
Et fait bien beau semblant, afin qu'il te seduise:
Voire le Diable mesine en Ange se desguise.

Satana si transforma in angelo di luce.

Humano sij à tutti, mà fidati à pocchi,
Nel conversar' bisogn' aprir gli occhi:
Chi nuocer vuol buone da le parole,
E'l diabl' in Angel' spesso formar si suole.

Ipsè

Ipse Satanas transfigurat se in Angelum
lucis.

ΜΕΜΝΗΣΟ ΑΠΙΣΤΕΙΝ.



*Hic Satana dolus est, mentiri posse figuram;
Angelus est anguis, serpens ovicula lupus.*

Halt dich von denen / so Gewalt haben zu tödten /
 so darffst du dich nicht besorgen / daß er dich
 tödte / must du aber umb ihn seyn / so vergreiff
 dich nicht / Syrach 9.v.18.

Sehr gefährlich ist's nicht mit deins gleichn /
 Sein Ubernfuß gespannen:
 Mit guten worten must ihn streichn /
 Sonst weist er dir die Zannen.

Retire toy loing de l'homme qui a puissance de
 tuer, & tu ne seras point en doubte pour crainte
 de mort, & si tu en approches; garde toy de
 faillir, Syr. 9.v.18.

*Qui à plus fort, ou plus grand ha à faire,
 Beaucoup doit supporter, pour en venir à bout:
 Se contenter de peu, s'il ne peult avoir tout;
 Non beaucoup disputer, mais prudemment se taire.*

Ritirati dall'huomo che può uccidere, è sarai
 essento dal timore di morte, e se tu li ap-
 procci, guarditi di fallire.

*Se con più grande che tu habbi negotio,
 A patir molto, e sopportar ti para,
 Di poco ti contenta, e preme so silentio
 L'ingiurie. L'equita in tali casi è rara.*

Longè

Longé abesto ab Homine potestatem habente
occidendi, & non suspicaberis timorem mortis,
si autem accesseris noti quid committere.

TOLERO TE, UT TOLE-
RATE,



*Vt tecum patienter agat, patienter agendum est,
Dispare cum socio si tibi amicitia est.*

M 5

Daß

Daß du erweckest die Gabe Gottes/die in
dir ist/2. Tim. I. v. 6.

Die Gabn so Gott hat mitgetheilt/
Die liegn oft in der Aschen :
Den Geist vnd Athem Feuer erhelte/
Wenns schon ist fast verloschen.

Suscite la grace qui est en toy,
2. Tim. I. v. 6.

*Comme le petit feu s'agrandit en soufflant,
Combien que commencé de petite estincelle :
Ainsi la grace en l'homme s'augmente grandement,
Et estant exercée, tant plus croist & vient belle.*

Risvegli la grazia che è in te.

*Di piccola scintella grande fuoco s'accende,
Se soffij dentro : così d' Iddio gli doni
E grazie spiritali semper più grande rende,
Chi della diligenza gli excita co sproni.*

Resuscita gratiam quæ in te est.
INERTIA NIL PARIT
BONI.



*Gratia sæpe latet nigris tumultata favillis,
Spiritus ut verò spirat, animula redit.*

THE UNIVERSITY OF CHICAGO

LIBRARY

540 EAST 57TH STREET

CHICAGO, ILL.



THE UNIVERSITY OF CHICAGO
LIBRARY

On the 1st of January 1000
the first of the year 1000

At the time of the first of the year 1000
the first of the year 1000

At the time of the first of the year 1000
the first of the year 1000

At the time of the first of the year 1000
the first of the year 1000

At the time of the first of the year 1000
the first of the year 1000

At the time of the first of the year 1000
the first of the year 1000

At the time of the first of the year 1000
the first of the year 1000

At the time of the first of the year 1000
the first of the year 1000

At the time of the first of the year 1000
the first of the year 1000

Wisse daß du vnter den Stricken wandelst / vnd
gehst auff eitel hohen Spizen/ Syr. 9. v. 20.

Die Gfahr ist groß hie vberall/
Du thust nicht feste sitzen:
Leicht kan man kommen zum Vnfall/
Du gehst auff hohen Spizen.

Scaches que tu passés au milieu des filets, & que
tu chemines sur les Creneaux de la ville,
Syr. 9. v. 20.

*Sans crainte ne peult estre, qui trop hault est monté,
Aussi n'est sans mespris qui se iecte par terre:
Mais mediocrité à nul ne peult desplaire,
Estant accompagnée de douceur & bonté.*

Sappi che tu passi per medio di lacci, e che
cammini sopra le pinne della città.

*Non senza timor' è chi troppo alto monta,
Mà chi s'abassa troppo, altro non hà che honta.
Nella mediocrità ciaschun nel suo stato
Si mantenendo d'ogn' un sarà lodato.*

Communione mortis scito, quoniam super
pinas urbium ambulas,

ITUR SPEMQVE METVMQVE
INTER.



Neu quam mors facilis, quam vita est plena periculis
Ergo time, & prunas te super ire puta.

N

Der

1875. 11. 16. 1875. 11. 16. 1875. 11. 16.

Der Gottlose fleucht/vnd niemand jagt ihn/der
Gerecht aber ist getrost wie ein junger Löw/
Prov.28. v.1.

Ein Blatz voll Erbsen schreckt dich hart/
Wie böß ist das Gewissen?
Der Grecht ist wie ein Löw verwahrt/
Vnd steht auff festen Füßen.

Les meschans fuyent sans qu' on les poursuive :
mais les iustes sont asseurez comme le lion,
Prov.28.v.1.

Où fuira le meschant ? car le mal qui le chasse,
L'accompagne tousiours, & le suit en tout lieu :
Mais le iuste asseuré de la grace de Dieu,
Comm' un brave Lion, tous les dangers surpasse.

L'empio fugge senza esser perseguito : mà il
giusto è sicuro come il lion.

Do quello fuggirà ch' hà rea la coscienza
Per la mente haver di quel boia sicura
Che porta semper seco ? mà la ver' innocenza
Com' vn bravo leon di fuggir non hà cura.

Fugit

Fugit impius nemine persequente, justus autem
quasi Leo confidens.

FUGIS, SED FRUSTRA.



*Quî sibi causa fugæ est, quò currat? quòve recurrat?
Consciùs at qui nîl est sibi, semper ovat.*

Deß Menschen thun stehet nicht in seiner Gewalt /
vnd stehet in niemands Macht / wie er wandele /
oder seinen Gang richte / Jerem.
10.v.23.

Deß Menschen Will / Krafft vnd Verstande /
Kan keine Sach recht führen :
Mit Gottes Hülff ist alls bewandt /
Sonst thut Hoffnung verlieren.

La voye de l'homme n'est pas en luy, & n'est pas
en l'homme de cheminer & d'adresser ses pas,
Jerem. 10.v.23.

Ni art, ne force, ne prudence,
Beaucoup à l'homme peult proufiter,
Pour donc au faix ne succomber,
En Dieu faut mettre l'esperance.

Non è nell'huomo la sua via, ne in sua mano il
dirigger gli suoi passi.

Da se niente può sperare,
N'anche deve desperare
L'huomo, mà rimetter tutto
In man d'Iddio chi dà aiuto.

Non

Non est hominis via ejus nec viri est, vt ambulet, &
dirigat gressus suos.

NIL SPERANTES NIHIL DE,
SPERANTES.



A cælo pendemus, ut ut fremat orbis & orcus
Nec via, in arbitrio, vitæve, postea viri est.

N s

Web

186

1867

THE

LIBRARY

OF THE

UNIVERSITY OF

CHICAGO

1867

1867

1867

1867

1867

1867

1867

1867

1867

1867

1. The first of the three is the

the second of the three is the

the third of the three is the

the fourth of the three is the

the fifth of the three is the

the sixth of the three is the

the seventh of the three is the

the eighth of the three is the

the ninth of the three is the

the tenth of the three is the

the eleventh of the three is the

the twelfth of the three is the

the thirteenth of the three is the

the fourteenth of the three is the

the fifteenth of the three is the

the sixteenth of the three is the

the seventeenth of the three is the

the eighteenth of the three is the

Beh dir / du Verstöret / meynst du / du werdest
nicht verstöret werden / Esa. 33. v. 1.

Deß H. Ern Rach waltet vberall /
Das kanst du leicht ermessen :
Wie man thut / geschicht ihm gleichfall /
Denn Gott kan nichts vergessen.

Mal-heur sur toy qui fourrages : aussi tu seras
fourragé, Esa. 33. v. 1.

*Par force qui aultruy ravage,
En fin aussi est ravagé,
Le mal-fait de l'homme peu sage,
Souvent par mal-fait est vengé.*

Ve à te chi fai prede , perche sarai fatto
preda.

*Chi altro rubba , vien rubbato,
Chi altro fraudà vien fraudato :
Perchè d' Iddio la giustizia
Somette il malo à la malitia.*

Væ qui prædaris, nonne & ipse prædaberis?
SICVT FECIT, FACITE EI,



Væ tibi, qui spolias, quoniam spoliabere; fontes
Punit adequatâ cum talione DEVS.

Fine



1. The first part of the document is a list of names and addresses of the members of the committee.

2. The second part of the document is a list of names and addresses of the members of the committee.

3. The third part of the document is a list of names and addresses of the members of the committee.

4. The fourth part of the document is a list of names and addresses of the members of the committee.

5. The fifth part of the document is a list of names and addresses of the members of the committee.

6. The sixth part of the document is a list of names and addresses of the members of the committee.

7. The seventh part of the document is a list of names and addresses of the members of the committee.

8. The eighth part of the document is a list of names and addresses of the members of the committee.

9. The ninth part of the document is a list of names and addresses of the members of the committee.

10. The tenth part of the document is a list of names and addresses of the members of the committee.

11. The eleventh part of the document is a list of names and addresses of the members of the committee.

12. The twelfth part of the document is a list of names and addresses of the members of the committee.

13.

14. The thirteenth part of the document is a list of names and addresses of the members of the committee.

15. The fourteenth part of the document is a list of names and addresses of the members of the committee.

16. The fifteenth part of the document is a list of names and addresses of the members of the committee.

17. The sixteenth part of the document is a list of names and addresses of the members of the committee.

18. The seventeenth part of the document is a list of names and addresses of the members of the committee.

19. The eighteenth part of the document is a list of names and addresses of the members of the committee.

Eine Rede / so zur vnzeit geschicht / reimet sich
eben wie ein Seitenspiel / wenn einer trawrig
ist / Syrach 22.v.6.

Nicht alles dient zur Sachen wol /
Was hilfft zur Trawr das singen?
Oftt ist das Herz deß Leidens voll /
Vnd kan nichts vberbringen.

Un recit mal à propos, ressemble à la musique au
temps de dueil, Syr.22.v.6.

*En pleur, en dueil & en tristesse
La Musique n'est à propos:
Le coeur souvent ha telle presse,
Qu' à tout conseil se trouve clos,*

L' Orazion intempestiva simile è a la musica
in tempo di lutto.

*In lutto assai è importuna
La Musica, anchor che suave:
Così il parlar anchor che grave
Fuora di tempo n' hà grati' alcuna.*

Musica

Musica in luctu importuna narratio.

NIHIL AD REM.



*Vincit saepe dolor chordasque lyramque? quid ergo
Hoc importuno mentem agitas strepitu?*

100

100

100

100

100

100

100

100

Received of the Treasurer of the
 State of New York

the sum of \$100.00
 for the year 1871
 on account of the
 State of New York

and the sum of \$100.00
 for the year 1871

for the year 1871
 on account of the
 State of New York

and the sum of \$100.00
 for the year 1871

for the year 1871
 on account of the
 State of New York

and the sum of \$100.00
 for the year 1871

10

Ich war der Blinden Auge/ vnd der Lahmen
Fuß/ Job. 29.v.15.

Deß Lahmen Fuß/ein Aug der Blinden/
Der fromme Job war eben:
Wo solt man seines gleichen findn/
In diesem argen Leben?

J'ay esté pour œil a l'aveugle, & pour pied au
boiteux, Job.29.v.15.

L'homme à l'homme peult aider,
L'un sans l'autre ne peult passer:
Bien sans raison donc est celuy,
Qui trop haultain mesprise aultruy.

Io era occhio al cieco e pede al claudò

Come di mani l'vn l'altra lava
Acciò ch' ambe sian' nette;
Così d'huomi l'vn l'altro giova
Per passar d' il mund' i strette.

Oculus

Oculus fui cæco, & pes claudō.

O CHARITAS, O RARITAS!



*Fratribus officium binis Misericordia binum
Præstat, opus dignum laude poli decuplâ.*

Die Zunge ist ein klein Glied / vnd richtet grosse
Ding an: Sihe / ein klein Feuer / welch ei-
nen grossen Waldt zündets an? Jacob. 3. v. 5.

Die Zung ist ein Glied klein vnd arg /
Wirdt von der Hell vergiffet:
Ein gangen Wald enzündt sie starck /
Vnd viel Unglücks sie stiftet.

La langue est un petit membre , & fait choses
grandes: Voi-là un petit feu, combien grand
bois allume-il? Iacob. 3. v. 5.

*Mauvaise langue membre petit,
Desastres grands & maux produit:
Vn petit feu souvent allume,
Vn grand bois, & tout le consume.*

La lingua è vn picciol membro, e iatta cose
grande: Ecco vn picciol fuoco quanto bosco
infiamma.

*Vn piccol membro è la lingua,
Mà che produce mali grandi,
E chi n' ascolta le lusinghe
In mali cade admirandi.*

Lingua

Lingua medicum quidem membrum est, & magna exaltat: Ecce quam exiguus ignis, quam magnam sylvam incendit.

LINGVA MALI PARS PESSIMA.



*Lingua maligna furit stygiis succensa favillis,
Eheu quas flammās lingua maligna ciet!*

O S

Habe

THE NEW YORK

LIBRARY OF THE

NEW YORK



THE NEW YORK
LIBRARY OF THE

NEW YORK

NEW YORK

Habe nicht lieb die Welt / noch was in der
Welt ist / 1. Joh. 2. v. 15.

Geldsucht / Ehrsucht / vnd Liebes Brunnst /
Sind drey Götter auff Erden :
Erlangt ein Welt. Kind ihre Gunst /
Er mag nicht selig werden.

N'aimez point le monde , & les choses qui sont
au monde, 1. Iohan. 2. v. 15.

*Que trouves tu au monde immonde,
Que ton coeur puisse contenter ?
Bien fol est celuy qui s'y fonde,
Veu que tout ne fait que passer.*

Non amate il mondo ni le cose che in quelle
sono.

*Van' è il mondo con tutto quello
Che in lui pare più bello ;
Pazzo è ch'ingannar si lascia
Perche presto tutto passa.*

Nolite

Nolite diligere mundum, neque ea quæ in
mundo sunt.

A R A M U N D I.



unt tria; quæ trino pro Numine Mundus adorat;
Divitiæ, ambitio, luxuriosus amor.

Euch!

187-11.20.15

187-11.20.15



187-11.20.15

187-11.20.15

Euch / die ihr meinen Namen fürchtet / sol auff-
gehen die Sonn der Gerechtigkeit / vnd Heil
vnter desselbigen Flügeln / Malach. 4. v. 2.

Wer fliegen wil / der flieg zu Gott /
Sein Flügel Heyl ihm geben:
Die Sonn der Gerechtigkeit in Noth /
Schafft Heyl vnd sicher Leben.

Mais à vous qui craignez mon nom, s'esleuera le
Soleil de Iustice : & santé sera sous ses ailes,
Malach. 4. v. 2.

*Comme les poulains à leur mère,
Ont leur recours & sont couverts :
Ainsi de Dieu à la lumière,
Courrons en nos dangers divers.*

Mà à voi chi timete il mio nome forgerà il sole
di giustizia, è sanità sarà sotto le sue ale.

*Com' il polsin sò l' ale corre
Della matr' e iui truova
Sicurtà: così tu accorre
A Dio che gli afflitti giova.*

Orietur vobis timentibus nomen meum Sol Iustitiæ, & sanitas sub pennis ejus.

HUC FUGĒ SI FUGIS.



*En Sol Iustitiæ vobis orietur, ad alas
Sacras salvificæ si fugiatis avis.*

THE LALON
 THE LALON
 THE LALON

THE LALON

THE LALON
 THE LALON

1. The first of these is the fact that the
 2. second is the fact that the
 3. third is the fact that the

4. fourth is the fact that the
 5. fifth is the fact that the
 6. sixth is the fact that the

7. seventh is the fact that the
 8. eighth is the fact that the
 9. ninth is the fact that the

10. tenth is the fact that the
 11. eleventh is the fact that the
 12. twelfth is the fact that the

13. thirteenth is the fact that the
 14. fourteenth is the fact that the
 15. fifteenth is the fact that the

16. sixteenth is the fact that the
 17. seventeenth is the fact that the
 18. eighteenth is the fact that the

19. nineteenth is the fact that the
 20. twentieth is the fact that the
 21. twenty-first is the fact that the

Ich hab einen Bundt gemacht mit meinen
Augen/daß ich nicht achte auff eine Jung-
fraw/ Job. 31. v. 1.

Die Augen sol man zwingen fäst/
Daß sie vns nicht betöhren:
Wer dieselb vmb sich fliehen läßt/
Den könn sie bald verführen.

I'ay faict paction avec mes yeux; quelles ne
regardent la Vierge. Iob. 31. v. 1.

*Des yeux vient le commencement,
De mal' heureuse convoitise,
Qui l'homme à soy ravit souvent:
Dont sage est qui ses yeux maistrise.*

Hò fatto patto con gli miei occhi, acciochè non
riguardino la virgine.

*Dalli occhi il principio viene
D'ogni prava concupiscenza:
Chi dunche gli occhi contiene
Di questo si lauda la prudenza.*

Pepegi fœdus cum oculis meis, vt ne cogitarem
quidem de virgine.;

PRINCIPIIS OBSTA.



*Claude oculos & fœdus ini cum Mente procacis,
Ne videant vel ament falsa labella Dea.*



THE UNIVERSITY OF CHICAGO
 LIBRARY

TO THE HONORABLE SENATE OF THE STATE OF GEORGIA
 IN SENATE CHAMBERS, ATLANTA, GEORGIA, JANUARY 15, 1885.
 REPORT OF THE COMMISSIONERS OF THE LAND OFFICE
 CONCERNING THE LANDS BELONGING TO THE STATE
 AND THE PROCEEDINGS OF THE LAND OFFICE
 DURING THE YEAR 1884.
 PREPARED BY THE COMMISSIONERS OF THE LAND OFFICE
 AND PUBLISHED BY THE STATE OF GEORGIA.
 ATLANTA, GEORGIA, 1885.

THE COMMISSIONERS OF THE LAND OFFICE
 HAVE THE HONOR TO ACKNOWLEDGE THE RECEIPT OF
 THE REPORT OF THE COMMISSIONERS OF THE LAND OFFICE
 CONCERNING THE LANDS BELONGING TO THE STATE
 AND THE PROCEEDINGS OF THE LAND OFFICE
 DURING THE YEAR 1884.
 AND TO STATE THAT THE SAME HAS BEEN
 READING AND CONSIDERING THE SAME.

AND TO STATE THAT THE SAME HAS BEEN
 READING AND CONSIDERING THE SAME.
 AND TO STATE THAT THE SAME HAS BEEN
 READING AND CONSIDERING THE SAME.
 AND TO STATE THAT THE SAME HAS BEEN
 READING AND CONSIDERING THE SAME.

Bleib du der Oberst in deinen Gütern / vnd laß
 dir deine Ehre nicht nehmen / wenn dein Ende
 kommen / daß du davon mußt / als dann theile
 dein Erbe auß / Syrach 33. v. 23.

Bleib du der Obrst in deinem Gut/
 Vnd laß dein Ehre walten:
 Vnd anck ist groß / hab dich in Hut/
 Vnd gedencck auch auff dich Allen.

Ne mesle point de blasme parmy ton honneur,
 Au iour de la fin de ta vie, & au temps de ton
 trespas, fay les partages de non bien, Syr. 33. v. 23.

*Garde des biens & en sois maistre,
 Pour en temps t'en pouvoir aider:
 Car aultrement tu pourrois estre,
 Tout despouille devant coucher.*

Non fai macula al tuo honore; anzi nel tempo
 del fine della tua vita, diuide li tuoi beni.

*Gli tuoi beni gouerna stesso
 E semper ne rimane maestro.
 Perche nudo si truova spesso
 Chi se spoglia per vestir altro.*

Ne dederis maculam in gloriam tuam, in die consummationis dierum vitæ tuæ, & in die exitus tui divide hæreditatem tuam.

NEC OMNIA, NEC OMNIBUS.



*Dum quatis Arboreos fructus, & dividis inter
Hæredes, Dominus sis tuus atque tui.*

P s

Welcher

THE JOURNAL

OF THE

PROCEEDINGS OF THE

ANNUAL MEETING OF THE

AMERICAN ASSOCIATION OF

PHYSIOLOGISTS

HELD AT THE

CITY OF PHILADELPHIA

IN THE YEAR 1876

AND PUBLISHED BY THE

AMERICAN ASSOCIATION OF

PHYSIOLOGISTS

AT THE

CITY OF PHILADELPHIA

IN THE YEAR 1876

AND PUBLISHED BY THE

AMERICAN ASSOCIATION OF

PHYSIOLOGISTS

AT THE

CITY OF PHILADELPHIA

IN THE YEAR 1876

AND PUBLISHED BY THE

AMERICAN ASSOCIATION OF

PHYSIOLOGISTS

AT THE

CITY OF PHILADELPHIA

IN THE YEAR 1876

AND PUBLISHED BY THE

AMERICAN ASSOCIATION OF

PHYSIOLOGISTS

AT THE

CITY OF PHILADELPHIA

IN THE YEAR 1876

AND PUBLISHED BY THE

AMERICAN ASSOCIATION OF

... ..

... ..

... ..

... ..

... ..

... ..

Welcher ist vnter euch Menschen / so ihn sein
Sohn bittet vmb's Brot / der jm einen Stein
biete / Oder so er ihn bittet vmb einen Fisch /
der ihm eine Schlange biete? Matth. 7. v. 10.

Böß ist der Mensch / doch kan er nicht /
Seinem Kind was böses reichen :
Ehe ihm das Herz im Leib zerbricht /
Gott thut an vns deßgleichen.

Ya-il homme d'entre vous, auquel si son fils de-
mande du pain qui luy donne une pierre : ou
fil luy demande du poisson qu'il luy donne un
Serpent? Matth 7. v. 10.

*La mere à son enfant ne donne
Pour pain la pierre, ne pour poisson
Vn serpent : ainsi en sa maison,
Dieu rien ne fait qui n'ait fin bonne.*

Chi è tra voi huomo, alquale il figlio dimandando
pane gli dia vna pietra, ò vn pesce, e gli dia
vna biscia?

*La matre al figlio mai non dà
Pietra per pan, serpe per pesce :
Così da divina bontà
Malo per suoi mai non esce.*

Quis

Quis ex vobis Homo, quem si petierit filius suus
panem nunquid lapidem porriget ei?

MAIOR LEX AMOR EST

S I B I.



*Est Storge in nobis, motâque calescimus illâ,
Pro pane vt lapidem non det Amica manus.*

Fines

1845-1846
 1845-1846
 1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

1845-1846

Eines weisen Mannes Lehre fleußt daher wie ein
 Fluth / vnd wie ein lebendige Quelle / Sy-
 rach 21.v.16.

Deß weisen Manns Lehr fleußt schön daher/
 Vnd macht herrliche Quellen:
 Ist jemand der Weißheit begehrt/
 Muß sich zu ihm gesellen.

La cognoissance du Sage abonde comme un
 deluge, & son conseil comme une pure fon-
 taine de vie, Syr. 21.v.16.

*Le sage est comme une fontaine,
 Qui ses eaux esband richement:
 Qui cherche doctrine non vaine,
 A luy s'adresse promptement.*

Come vn diluvio abonda la cognizione del
 sapiente, e il suo consiglio è come vn fonte
 di vita.

*D' il Sabio l' instruction è com' vn fonte chiaro,
 Che delle sue aque le terr' intorno infresca:
 A lui accorr'e il suo consiglio hà caro
 Chi vuol che la vita felice li riesca.*

Scientia sapientis tanquam inundatio abundabit,
& consilium illius sicut fons vitæ permanet.

OMNE BONUM COMMUNI-
CATIVUM.



Fons Sapiens; unda est Sapiencia, qua ore scaturit,
Confluat huc omnis qui sitit, atque bibat.

Q

JH

1. The first of the three is the one which is the most common and the most useful. It is the one which is the most common and the most useful.

2. The second of the three is the one which is the most common and the most useful.

3. The third of the three is the one which is the most common and the most useful.

4. The fourth of the three is the one which is the most common and the most useful.

5. The fifth of the three is the one which is the most common and the most useful.

6. The sixth of the three is the one which is the most common and the most useful.

7. The seventh of the three is the one which is the most common and the most useful.

8. The eighth of the three is the one which is the most common and the most useful.

9. The ninth of the three is the one which is the most common and the most useful.

10. The tenth of the three is the one which is the most common and the most useful.

11. The eleventh of the three is the one which is the most common and the most useful.

12. The twelfth of the three is the one which is the most common and the most useful.

13. The thirteenth of the three is the one which is the most common and the most useful.

14. The fourteenth of the three is the one which is the most common and the most useful.

15. The fifteenth of the three is the one which is the most common and the most useful.

16. The sixteenth of the three is the one which is the most common and the most useful.

17. The seventeenth of the three is the one which is the most common and the most useful.

18. The eighteenth of the three is the one which is the most common and the most useful.

19. The nineteenth of the three is the one which is the most common and the most useful.

20. The twentieth of the three is the one which is the most common and the most useful.

21. The twenty-first of the three is the one which is the most common and the most useful.

22. The twenty-second of the three is the one which is the most common and the most useful.

23. The twenty-third of the three is the one which is the most common and the most useful.

24. The twenty-fourth of the three is the one which is the most common and the most useful.

25. The twenty-fifth of the three is the one which is the most common and the most useful.

26. The twenty-sixth of the three is the one which is the most common and the most useful.

27. The twenty-seventh of the three is the one which is the most common and the most useful.

28. The twenty-eighth of the three is the one which is the most common and the most useful.

29. The twenty-ninth of the three is the one which is the most common and the most useful.

30. The thirtieth of the three is the one which is the most common and the most useful.

Ich hatte viel Bekümmernisse in meinem Herzen /
aber deine Tröstung ergethet meine Seele / Psalm. 94. v. 19.

In Ansehung geplagter Mann /
Kann viel lernen vnd Mercken :
Gott wirdt ihn nicht versinken lahn /
Das Gebett das thut ihn stercken.

J'avoÿ beaucoup d'angoisses en mon coeur ; mais
tes consolations ont recréë mon ame ,
Pse. 94. v. 19.

*Qui beaucoup souffre, beaucoup apprend,
Car ainsi son esprit s'eguisse ;
Sans s'exercer, l'entendement
Humain, à tout mal se desguise.*

Haveva molte angoscie nel mio cuore, mà le tue
consolazioni hanno ricreato l'anima mia.

*Chi molto soffre, assai impara,
Perch' il dolore l' intelletto
Aguzza. Mà contr' è cosa rara
Senza patir esser perfetto.*

Secun-

Secundum multitudinem dolorum meorum, in
corde meo, consolationes tuæ lætificarunt
animam meam.

NON TENTATUS, QVA-
LIA SCIT?



*Tentari haud aliud, quàm scire & discere multa est:
Disce pati, & disces, flante DEO, sapere.*

... ..

NOTES



... ..

சுருதிபிரகாசம்
சுருதிபிரகாசம்

சுருதிபிரகாசம்
சுருதிபிரகாசம்

சுருதிபிரகாசம்
சுருதிபிரகாசம்

சுருதிபிரகாசம்
சுருதிபிரகாசம்

சுருதிபிரகாசம்
சுருதிபிரகாசம்

சுருதிபிரகாசம்
சுருதிபிரகாசம்

சுருதிபிரகாசம்

Ein schön Weib ohn Zucht / ist wie eine Sam
mit einem gülden Harband / Prov. II. v. 22.

Schönheit ziert wol ein Weibes bild /
Aber Zucht ist mehr zur gnüge :
Sonst ist's ein Sam / ob sie schon mild /
Ein gülden Halßband trüge.

Comme l'anneau d'or au groin d'une truie: ainsi
est une belle femme d'espourveü de sens,
Prov. II. v. 22.

*La femme belle, mais peu honneste,
Est comme un porc qui a en teste,
Vn chaperon beau, & au col,
Vn carquan d'or. Qui l'aime est fol.*

Come l'anello d'oro nel grogno del porco,
così è la donna bella senza pudore.

*La bella donna, mà poco sabia,
E come scrophia ch' in testa habbia ;
Vna ghirlanda di fiori bella,
Se sei accorto, guarda ti d'ella,*

Circulus aureus est in naribus suis, mulier pulchra
& fatua.

PUDOREM NON AURUM

GERAT.



*Gratia in argento non est, nec gratia in auro,
Si decorat turpem grande monile Suem.*

Q s

Als

Als wir nun zeit haben/so lasset vns Guts thun/
Gal. 6. v. 10.

Die Zeit ist kurz/aber Wissenschaft/
Thut sich weitläuffig preisen:
Weil w'r sind mit der zeit behafft/
Sollen wir ja Guts beweisen.

Cependant que nous avons le temps, faisons
du bien à tous, Gal. 6. v. 10.

*Le temps se passe, la vie aussi,
Courte s'enfuit. Et par ainsi,
Et l'un & l'autre nous perdons,
Si tres-bien ne le colloquons.*

Facciamo bene fra tanto ch'abbiamo il
tempo.

*Il tempo passa, la vita breve
Ci fugge come l'aura leve.
Mà l'un e l'altro perderà,
Chi bene non l'impegherà.*

Dum tempus habemus, operemur bonum ad
omnes.

ARS LONGA, VITA BREVIS.



*Omne bonum, dum tempus adest, operemur in omnes :
Quod tibi nîl peperit fœnoris, id periit.*

Gehe

THE JOURNAL

OF THE

AMERICAN



OF THE

THE UNIVERSITY OF CHICAGO
 LIBRARY

Acquired from the
 University of Chicago
 Library

THE UNIVERSITY OF CHICAGO
 LIBRARY

THE UNIVERSITY OF CHICAGO
 LIBRARY

THE UNIVERSITY OF CHICAGO
 LIBRARY

THE UNIVERSITY OF CHICAGO
 LIBRARY

1884

Gehe hin zur Amenssen/du Fauler/sihe jre Weis
se an/vnd lerne/Prov. 6.v.6.

Zur Amenssen du fauler Tropff/
Lauff/vnd gut Sitten lerne:
Vnd laß die Faulheit auß dem Kopff/
Arbeiten solt du gerne.

Va paresseux au fourmi, & advise les voyes,
& sois sage, Prov. 6.v.6.

C'est le vray loyer de paresse,
D'estre pressé de pauvreté:
Employer donc faut la ieunesse,
Au labeur & integrité.

Vadi pigro alla formica, considera le sue vie e
sei savio.

*Il pigro altro non aspetti,
Che povertà per ricompensa.
Per schiffar la pur giovinetti,
Travagliate con diligenza.*

Vade

Vade ad formicam; ô Piger, & considera vias ejus,
& disce sapientiam.

IGNAVIS FORTUNA RE-
PUGNAT.



*En tibi formicarum agmen sociabile, quanto
Ferveat in studio; cur piger ergo riges?*

R

Hawes

THE MILITARY AND NAVAL OFFICERS OF THE
 ARMY AND NAVY OF THE UNITED STATES

OF THE ARMY AND NAVY OF THE UNITED STATES
 OF THE ARMY AND NAVY OF THE UNITED STATES



THE MILITARY AND NAVAL OFFICERS OF THE
 ARMY AND NAVY OF THE UNITED STATES

Hawet den Baum vmb/daß die Thier/so vnter
ihm ligen/weglauffen/Dan.4.v.ii.

Wollust mißbraucht der Creatur/
Nach ihm schändlichen Willen:
Thu weg/was dient zur vngelühr/
All Tugend zu erfüllen.

Coupez l'arbre , que les bestes qui sont dessous
s'escartent, Dan.4.v.ii.

Pour à grand honneur parvenir,
Garder te dois de suivre l'ombre
Des voluptez: qui par encombre,
Te feront de honte rougir.

Tagliate l'arbore che le bestie che sono sotto
si fuggano.

Per venir' à grand' honori,
Le volupta vitar conviene,
Non per otio, mà per labori
All' tempio d' ho nosi viene;

Succidite

Succidite arborem, ut fugiant bestię, quę subter
eam sunt.

VOLUPTAS ESCA MA-
LORUM.



*Luxuries vernantis abutitur arboris umbrâ:
Intereat truncus, crimen ut intereat.*

1952-53

1952-53

1952-53

1952-53

1952-53

1952-53

Ringet darnach / daß ihr stille seid / vnd das ewe-
re schaffet / 1. Theß. 4. v. 11.

Die Bienen schwärmen oft zu weit /
Vnd wol ihr Rumpff verlassen:
Aber ringet darnach daß ihr still seid /
Vnd bleibt in ewren Strassen.

Mettez peine de vivre paisiblement, & de faire
vos propres affaires, 1. Theß. 4. v. 11.

*Souvent la diligente abeille,
Trop loing volant sa peine perd:
Souvent aussi qui trop travaille,
Et son repos, & son temps perd.*

Impiegatevi à viver cheti, e che facciate gli affari
vostri proprij.

*L'industriosa ape troppo si discostando,
Spesso il suo carico perde nel volare;
Così avviene che troppo travagliando
L'huom non può quello che cerca truovare.*

Operam detis, ut quieti sitis, & ut vestrum negotium agatis.

UNUM AGERE, DIFFICILE EST.



Hoc agat: atque unâ Mens in statione quiescat:
Curet Apis, si vult esse operosa, suum.

R 5

Meine

STANLEY : 1871

STANLEY : 1871

STANLEY : 1871

STANLEY : 1871

STANLEY

1822

1822

182

1822

1822

182

1822

1822

182

1822

1822

182

1822

1822

1822

1822

1822

1822

1822

1822

1822

1822

1822

Meine Tage sind Leichter dahin geflohen/denn
eine Weberspule/ Job. 7. v. 6.

Ein Weberspul so gschwind nicht fleucht/
Un: reißt ab seinen Faden:
Wies Menschen Leben davon zeucht/
Das lehren wir oft mit Schaden.

Mes iours passent plus legierement, que la navette
du tisserand & defaillent subitement, Job. 7. v. 6.

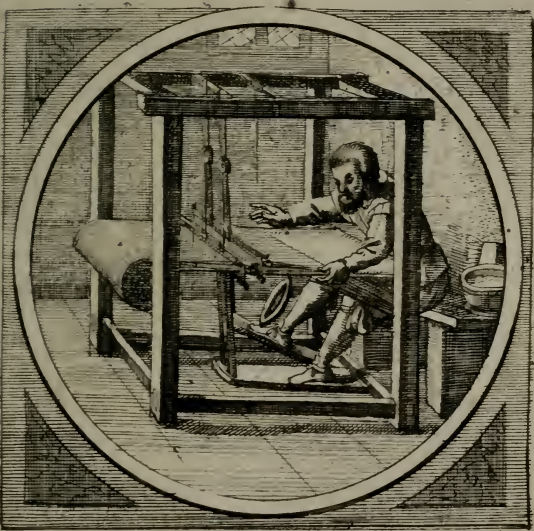
*Nos iours legerement s'envolent,
Et ne se peuvent reparer;
Comme les eaux qui s'escoulent,
Sans iamaïs plus se recouvrer.*

Li giorni miei passono leggiermente, e come il
radio del tessitore sono abrupti.

*Gli giorni nostri passon leggiermente,
Il tempo fugge, ne si può riparare,
Come l'acqua nel fiume scende velocemente
Ne mai dipoi si farà ritornare.*

Dies mei velocius transferunt; quàm à texente
tela succiditur.

FUGIT IRREPARABILE
TEMPUS:



Luditur artificis res hinc; deluditur illuc
Spes vite, abrumpit spes inopina dies.

מספר 1000 דף 1000

המחלקה הכלכלית, המשרד הכלכלי
הממשל

המחלקה הכלכלית, המשרד הכלכלי
הממשל

המחלקה הכלכלית, המשרד הכלכלי
הממשל

1000

Wo der HErr wil/vnd wir leben/wollen wir diß
vnd das thun/ Jacob. 4.v. 15.

Wir wollen diß vnd das verrichten/
So vns Gott gibt das Leben:
Ohn ihn könn wir wedr rahn noch tichten/
Er muß es allein geben.

Si le Seigneur le veut: & si nous vivons, nous
ferons cecy, ou cela, Ia. 4. 15.

*Par maint labeur, par maint esmoy,
Par maint danger, par maint effroy
Nous faut passer: mais l'esperance,
En Dieu, nous donne l'assurance.*

Se il signor vuole, e se vivemmo, faremmo
questo e quello.

*Per monti e vallj andiamo vagando
Per schifare povertà; sempr' accompagnati
Di cure, e anchò di grand' pesi gravati
Mà sol' nella bontà d'Iddio ci consolando.*

Si Dominus voluerit, & si vixerimus, faciemus
hoc aut illud.

SPES EST IN BONITATE
DEI.



*Spem curamque inter, nunc nunc tenditur illuc:
Vna tamen spes est in bonitate DEI.*

S

Ber

2100

2100

2100

2100

Wer da sagt / er sey im Liecht / vnd hasset sei-
nen Bruder / der ist noch im Finsternuß/
1. Joh. 2. v. 10.

Wer sagt / er sey im hellen Liecht /
Vnd seinen Brudr anneidet :
Wie ein verblendter Falck nicht sieht /
Die Finsternuß er leidet.

Qui dit qu'il est en lumiere, & hait son frere :
il est en tenebres ; iusques à cest' heure ;
1. Iean. 2. v. 10.

*Qui se dit estre en lumiere,
Et toutesfois hait son frere :
Comme le faulcon en sa chappe,
Iamais des tenebres n'eschappe.*

Chi dice che è nel lume, è odia il suo frate, è in
tenebre fin' à quest' hora.

*Com' il falcone con la cappa ciegado,
Non lascia pure d' esser crudel' e fiero :
Così il perverso essend' al frat' irato,
Ben che simili sempr' li man' altiero,*

ui dicit, se in luce esse, & fratrem suum odit, in
tenebris est usque adhuc.

IRA, QUÆ TEGITUR,
NOCET.



alco vorax in luce quidem est, at lumine captus :
Sic odio flagrans fratris, amat tenebras.

THE UNIVERSITY OF CHICAGO
LIBRARY

THE UNIVERSITY OF CHICAGO
LIBRARY

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
455 FIFTH AVENUE NEW YORK

COPIES OF THIS VOLUME

1. 1871

2. 1872

3. 1873

4. 1874

5. 1875

6. 1876

7. 1877

8. 1878

9. 1879

10. 1880

11. 1881

12. 1882

13. 1883

14. 1884

Ist doch der Mensch gleich wie nichts/seine Zeit
fähret dahin wie ein Schatten / Psal. 144.
v. 4.

Gleich wie der Schatten an der Wandt
Hinfährt/ vnd nicht bestehet/
Also der Mensch hat kein bestandt/
Sein Thun vnd Weiß vergehet.

L'homme est semblable à un rien : & ses jours sont
comme l'ombre qui s'esvanouit, Pse. 144. v. 4.

*Tout bien compté, l'homme est si perissable,
Qu'il n'est à rien, qu'à un rien comparable :
Et ses beaux iours tant apparens qu'ils sont,
Soudain ou tost comm'un ombre s'en vont.*

L'huomo è come niente , e gli giorni suoi come
l'vmbra che dispare.

*Come l'vmbra che subito passa,
Ne poi si truova ancora che cercata :
Così è l'huom vna lieve massa
E come l'herba da venti portata.*

Homo vanitati similis factus est, dies ejus, sicut umbra, prætereunt.

VITÆ SUMMA BREVIS,



*Vanus homo, est res vana, simulque evanida ut umbra;
Immo etiam hæc si quid vanius? ergo nihil.*

AMERICAN MEDICAL ASSOCIATION
PUBLISHED WEEKLY
CHICAGO, ILL., U.S.A.



Subscription price, Five Dollars per Annum in Advance.
Single Copies, Fifteen Cents.

Welcher Belt verdienet / der legets in einen lö-
cherten Beutel / Hagg. i. v. 6.

Ein löchricht Beutel ist zur Hand /
Samlen vngerechte Güter :
Denn all Vorrath wirdt bald zu Schand /
Da hilfft kein Wächter noch Hüter.

Qui a receu son loyer : il l'a mis en un sac percé,
Hagg. i. v. 6.

*Du mal acquis le tiers hoir ne ioïit,
Ainsi gagné, ainsi s'esvanouit :
Et qui ramasse loyer d'iniquité
Quand moins il pense, trouve son sac percé.*

Chi riceuuto hà il suo salario, lo hà posto in vn
sacco pertuso.

*Mal' acquisito non lungamente dura,
Mà raro assai al tertio herede viene :
E chi di racogliet ingiusti boni hà cura,
Gli mett' in sacco, che non ben gli ritiene.*

Qui mercedes congregavit, misit eas in sacculum
pertusum.

MALE PARTA, MALE DILA-
BUNTUR.



*Influit in sacculum & mox perfluit impia opum vis;
Quæ malè facta etenim facta manere queant?*



So finde ich mir nun ein Gefäß / der ich wil das
Gute thun / daß mir das Böse anhanget/
Rom. 7. v. 11.

Es ist mir leidt daß ich wol wil/
Vnd kan es nicht vollbringen:
Guts wolt ich thun/das ist mein ziel/
Vnd wil mir doch nicht glingen.

Je trouve donc ceste loy estre en moy , quand ie
vueil faire le bien , aſçavoir que le mal giſt en
moy, Rom. 7. v. 21.

*A faire lien i'ay bien la volonté,
Mais (helas) ie trouve la force defaillante;
Plus prompt eſt mon eſprit, & vers Dieu eſlevé,
Plus tardive eſt la chair, reſtive & plus peſante.*

Per la legge dunque truovo che volendo far
bene il male mi adiace.

*Di fare bene hò ben la volontà,
Mà di perfare, la forza gia mi manca
L'igne e Spirto non falta di bontà
Mà impedito è dalla carne ſtanca.*

Inuenio

Infelix ego homo, quis me liberabit de corpore
mortis hujus?

DIU VIVERE, DIU TOR-
QUER I.



*Vita quid hâc nisi mors? Quid corpus? putre cadaver:
Quis mihi, eheu, dabit hâc liberé abire casâ?*

V

Die

My dear Mr. [Name]

I have just received your letter of the 10th inst. and am glad to hear from you. I am well and hope these few lines will find you the same.

Yours truly,
[Signature]

I am very glad to hear that you are well and hope these few lines will find you the same. I am well and hope these few lines will find you the same.

I am very glad to hear that you are well and hope these few lines will find you the same. I am well and hope these few lines will find you the same.

Die Narren haben ihr Herz im Maul/
Syrach 21. v. 29.

Die Narren ihr Herz im Maul tragn feil/
Denn Thorheit thut sie dringen:
Im Redn dich ja nicht vbereil/
Dein Zunge soltu zwingen.

La pensèe des fols est en leur bouche,
Syr, 21. v. 29.

Entre le sage & le fol n' y a grande distance,
Cependant que tous deux s'attiennent au silence:
Mais si tost que le fol commence à parler;
Plus longuement ne peult sa folie cacher.

Il cuore del gioco è nella sua bocca.

Fra Sabio e pazzo non è gran differenza,
S' ambiduo rimangon senza parlare:
Mà nel parlar come la sapienza
Ne la pazzia si posson occultare.

In ore fatuorum cor illorum,
SI TACEAS, LAUDANT.



*Si taceas, laudant; Stulti est, non posse tacere;
Mens vacua ore statim proditur: ergo tace.*

THE UNIVERSITY OF CHICAGO

LIBRARY

520 EAST 58TH STREET

CHICAGO, ILL. 60637

TEL. 733-4331

1975

1976

1977

1978

1979

1980

1981

1982

1983

1984

1985

1986

1987

1988

1989

1990

1991

1992



Hütet euch / daß ewere Herzen nicht beschweret
werden mit Fressen vnd Sauffen / vnd mit
Sorg der Nahrung / Luc. 21. v. 34.

Das Herz beschwert ein voller Bauch /
Die Sorg auch das Gewissen /
Wol dem / der sich hüt für dem Schlauch /
Er wirds ewig geniessen.

Prenez garde à vous mesmes , que vos cœurs ne
soyent gravez de gourmandise & d'vrongerie,
ou des foulcis de ceste vie, Luc. 21. v. 34.

*Comme sobriété le corps humain nourrit,
Et mere de santé, le rend à tout habile:
Ainsi l'intemperance laschement l'avilit,
Iusqu'à le perdre tout, & le rendre inutile.*

Guardatevi che gli vostri cuori non siano aggra-
vati di crapola e imbriachezza e delle cure di
questa vita.

*Come sobrietà matre di sanità
Il corp humano sano tien e nudrisce:
Così l'intemperanza li causa infirmità,
E per lo ristorar l'arte non vi ri-sce.*

Attendite

Attendite vobis, ne fortè graventur corda vestra in
Crapula, & ebrietate, & curis hujus vitæ.

ANIMUM QVOQUE PRÆ-
GRAVAT UNA.



*Corpus onustum animum quoque pręgravat; Ergo tumultum
Qui Stomacho facit, infert animo tumultum.*



1872

1872

1872

1872

1872

1872

1872

1872

1872

1872

1872

1872

1872

1872

1872

1872

1872

1872

1872

1872

1872

Wilt du wider ein fliegend Blat so ernst seyn?
 Job. 13. v. 25.

Ein Mensch in seinem Leben ist/
 Wie ein Blat vor dem Winde:
 Den ihm ist kein Ruh noch Frist/
 Daß ihn der Todt nicht finde.

Briseras tu la feuille debatuë, & poursuivras tu le
 chaulme sec. Job. 13. v. 25.

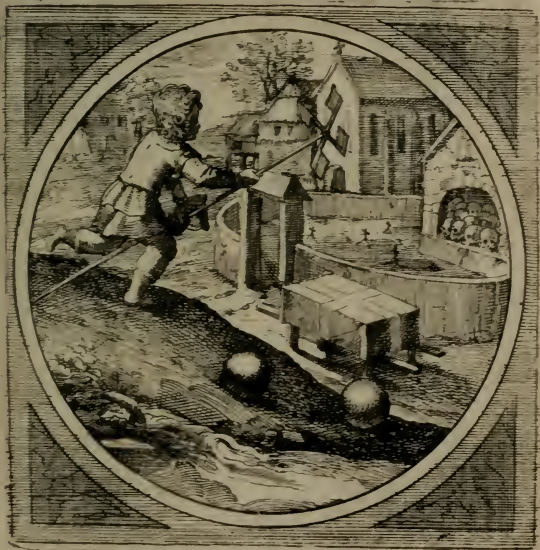
*Courte est la vie, & bien courts sont nos iours;
 Ce n'est que d'une mer à l'autre un viste cours:
 Et nous nous envolons, sans y penser souvent,
 Comme la feuille seiche, se transporte du vent.*

Tu mostri la tua forza contra vn foglio portato
 dal vento.

*Corta è la vita, e corte son le giornate
 Di l'huomo che d'vna matr' all'altra corre;
 E spesse volte senza mente riporre,
 Com'vn foglio dal vento siam portatj.*

Contra folium quod vento rapitur, ostendis, potentiam tuam.

PRÆCEPS MORTIS ITER.



*Omnis homo folium est, quod vento agitur, & umbras
Funereas cursu precipitante petit.*

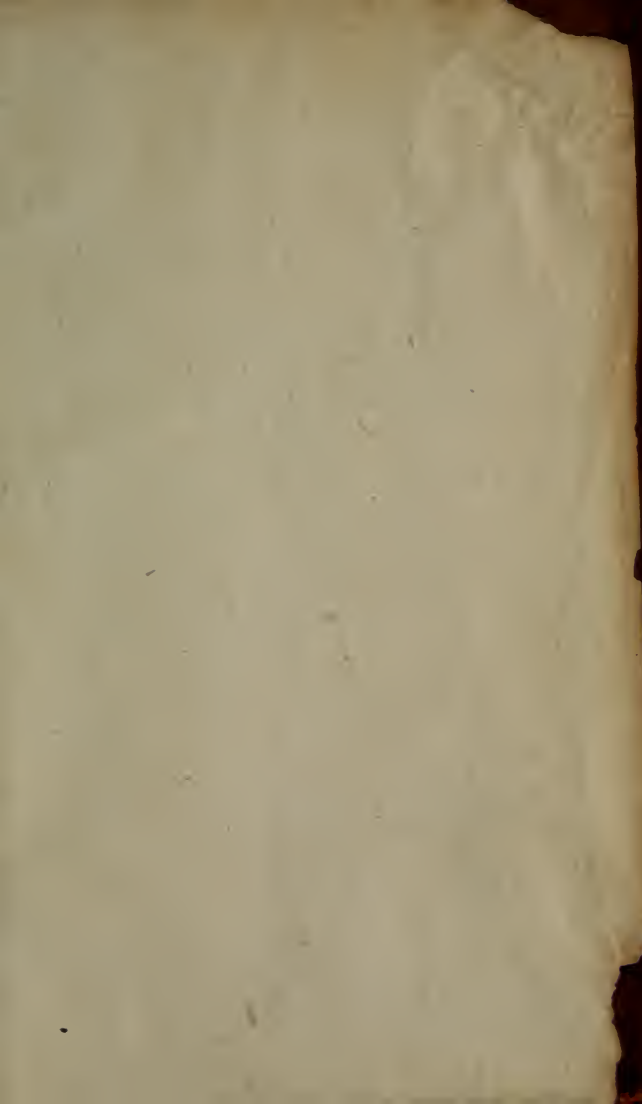
F I N I S.

1875

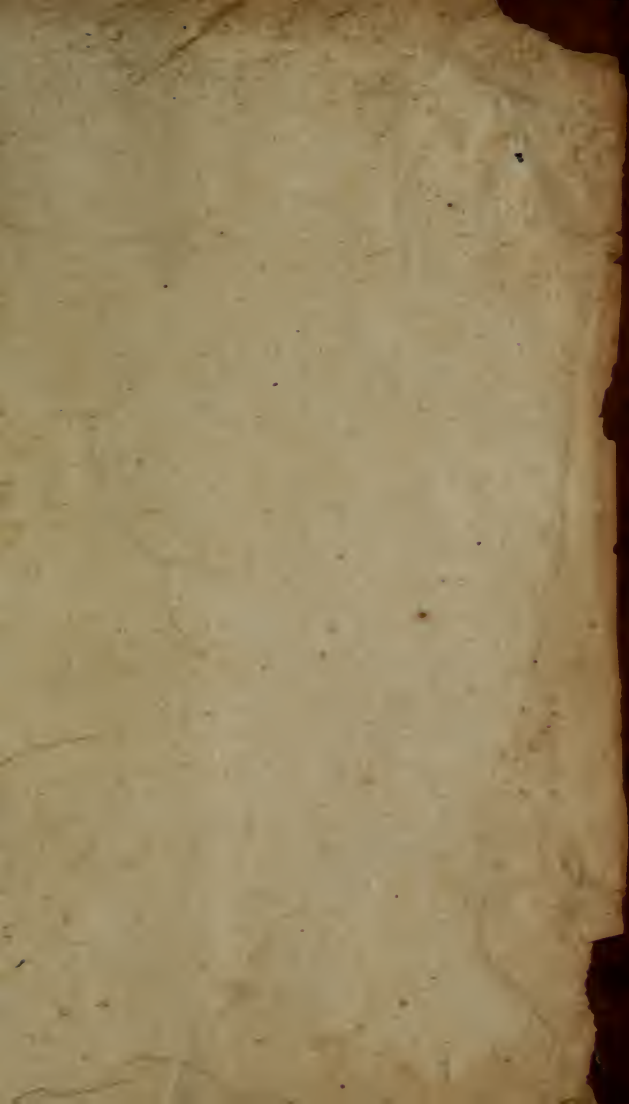
1875

1875

1875









tri

12

Small Town

2/2

